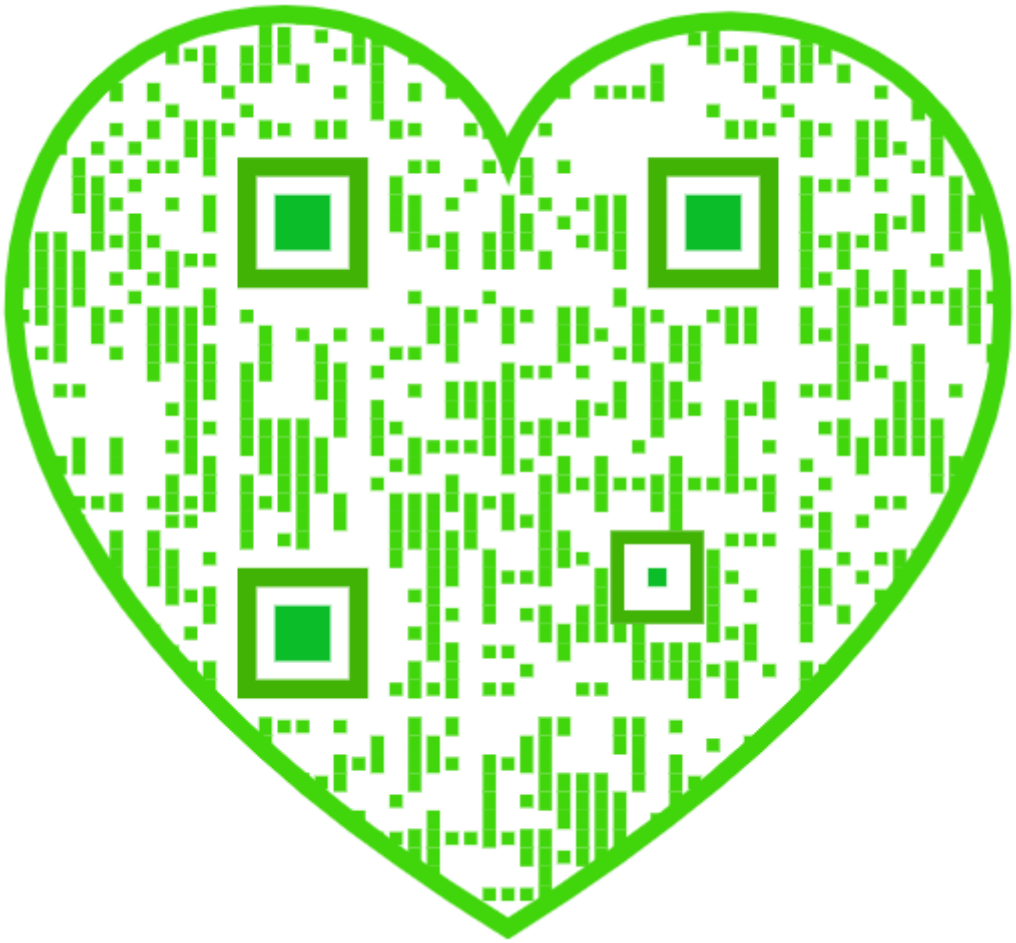
OLD · WORLD BACKGROUND TO AMERICAN HISTORY

HARDING



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CHICAGO NEW YORK

A VASSAL IN THE MIDDLE AGES DOING HOMAGE TO HIS LORD

OLD WORLD BACKGROUND TO AMERICAN HISTORY

AN ELEMENTARY HISTORY FOR THE GRADES OR JUNIOR HIGH SCHOOL

REVISED EDITION OF "THE STORY OF EUROPE"

BY

SAMUEL BANNISTER HARDING, PH.D.

AUTHOR OF "NEW MEDIEVAL AND MODERN HISTORY," "SELECT ORATIONS IN AMERICAN HISTORY," "EUROPEAN HISTORY CHARTS," ETC.

AND

MARGARET SNODGRASS HARDING, A.M.

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CHICAGO NEW YORK

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PREFACE

With or without a League of Nations, the Great War has forced us all to think more internationally. It has been a world war in the number and distribution of its participants, and it has left us an inescapable legacy of world problems.

To the schools comes the task of preparing the rising generation to play its part worthily in the new conditions. Without lessening the emphasis on our national ideals and duties, and the instruction which makes for sturdy Americanism, the boys and girls who will be the citizens of the future must be led to see the Old World background against which our New World problems are projected. To accomplish this there is no means so good as a brief but comprehensive survey of European history, from the earliest dawn of civilization to the present time.

The present book is a version and adaptation of an earlier one, first published in 1912, under the title *The Story of Europe,* and planned along the lines recommended by the Committee of Eight for the Sixth Grade. The new book differs from the old in part by the addition, at the beginning, of a chapter dealing with man's earliest history, and of three chapters at the end surveying the course of the last three centuries, culminating in the Great War. It is hoped that in the new form and under the new needs the book may prove as successful as formerly in meeting the old needs.

For the convenience of schools which may wish to deal with the stories of Greece and Rome in an earlier grade, the separation of parts is clearly marked in the table of contents.

S. B. H.

May, 1919.

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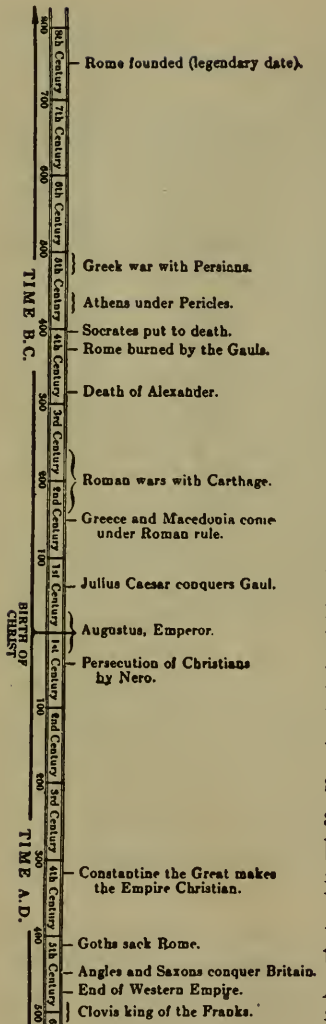
TO THE TEACHER

The year's work presented in this book is designed to give to the child in tangible, concrete form the Old World background of American history; to give some definite impressions of the civilizations of ancient and modern Europe, and of the events leading to the transplanting of those civilizations to America. The introductory lessons should so utilize the child's previous experience and knowledge as to make vivid the realization that the beginnings of the world he sees about him are to be sought far in the past and in distant lands. The method of procedure outlined below can be modified indefinitely to meet the special views of the teacher or the requirements and ability of the class.

It is suggested that the first chapter be not assigned for study and recitation, but be read in class and made the basis for discussion. It is well to develop first the thought suggested in the opening paragraph. Ask whether any of the class were born elsewhere than in this country; whether any have parents, grandparents, relatives, or friends, who came to America from other lands. Make a list of the lands from which they came, and locate them on a map. With most classes these questions will bring out the fact that America has been settled for the most part by people who came from Europe.

To show how these people have come, ask the children to find out and tell to the class the experiences of emigrants whom they know personally, in coming to America. Show a picture of an ocean steamship (easily obtainable from transportation companies) and describe its arrangements. Tell how emigrants are now admitted, for example, at Ellis Island in New York harbor; and how they reach their final



TIME CHART
To be drawn on blackboard or made by pupils.

destinations, using, if possible, illustrations of local interest. Contrast the experiences of an emigrant today with those of the Pilgrims in the Mayflower.

Next try to give the pupils some idea of the extent of time which separates us from the beginnings of history. Work back from the present by generations, then by centuries. Three generations (grandfather, father, and son) cover approximately a century. But the beginning of our story goes back more than forty centuries. To illustrate this, put upon the blackboard a vertical mark to represent the time of Christ's birth. Draw to the left of this a line divided into at least twenty units, to represent time B.C.; and to the right twenty units to represent time A.D. Each unit represents a century, and they may be numbered underneath. Make a cross in the nineteenth century for the American Civil War, another in the eighteenth century for the American Revolution, and another in the fifteenth century for the discovery of America by Columbus. Then put a mark in the twelfth century B.C. for the Greek war with Troy, and another at 2100

B.C. for the reign of Hammurabi. See that the pupils understand that even this is not the beginning of history.

Use a map to show that most of the peoples known in the days of ancient Greece and Rome lived about the Mediterranean Sea. Emphasize the fact that the American continents were unknown. Make clear some of the ancient notions about the shape of the earth as expressed in the terms "Ultima Thule" and the "Antipodes," and bring out the idea that knowledge of the earth was so limited because ancient peoples lacked the means of communication we now have.

Next the teacher should, by questioning, make out a list of the most important modern inventions which have increased our facilities for communication, such as the steamship, the locomotive, the telegraph, and the telephone. Attention should then be called to some inventions made before Columbus discovered America, especially the compass and printing with movable metal types. Show the effect of the compass on maritime enterprise, and the importance of the printing-press in the spread of knowledge and culture.

This will lead the class back to still older inventions, like that of the alphabet. Explain simply that history began when men first made written records of their deeds. This was in Egypt probably seven thousand years ago, and the first writing was merely crude pictures of material objects, carved upon the stone walls of temples and monuments. (Show pictures of Egyptian hieroglyphics.) A great advance in simplicity and expressiveness was made when the later Egyptians and Babylonians made signs or symbols to represent syllables instead of objects. But it was the Phoenicians, the neighbors and kinsmen of the Hebrews in Palestine, who completed the work of the Babylonians and Egyptians by adapting a true phonetic alphabet com-

posed of simple symbols or letters to represent the elementary sounds of the human voice. The Phoenicians were a commercial and maritime people, and through their trade came in contact with the Greeks, who borrowed their alphabet. The English alphabet is based upon the Roman, which was developed from the Greek. A comparison of a few English, Latin, and Greek capital letters will be interesting, and will show the changes wrought by centuries of usage.

Four or five days given to introductory work of this sort should be sufficient to prepare the class to take up the study of the text with interest and with some sense of historical perspective. The teacher should guard against the temptation to spend an undue proportion of time on Part One, since the purpose of the section on ancient history is merely to give a correct setting for the presentation of the development of modern civilization. In those schools in which the stories of Greece and Rome are read in an earlier grade, Part One may be made the basis for a rapid review.

The analyses given at the beginning of each chapter in the text have been prepared with a view to assisting the pupils to get at the points of real importance. The topics indicated at the close of each chapter are designed to suggest new angles from which material given in the chapter may be viewed, and to encourage further reading. A stimulus to the interest, which may lead to reading and inquiry, should always be one of the aims of history teaching, even the most elementary.

It is urged that teachers make sure that pupils form correct concepts of unfamiliar words as they occur in the text, and of such abstractions as "civilization," "government," etc. Unless care is taken, children are likely to form curious misconceptions even of terms which offer no difficulties to the adult mind. By attention to this matter the teacher

can develop in the children under her charge an enlarged and accurate vocabulary. And what is still more important, she can help to establish in them the habit of precise interpretation of the printed page. This habit is an antidote to loose thinking and one of the necessary bases of sound education.

Pupils should be required to study the pictures as well as the text. Much additional information may thus be obtained, while at the same time the child's powers of observation are sharpened. Special attention should be given to the correct pronunciation of proper names. In the index to the book will be found all the proper names used, with the correct diacritical marks. It is urged also that constant use be made both of wall maps and of maps in the text, in order that the pupils' sense of place may be developed. It may be further suggested that the working out by the children themselves of such a time chart as is indicated above will be found eminently worth while. This may most easily be made on strips of paper six or eight inches broad and as long as necessary. Wrapping paper may be obtained from a storekeeper's roll and cut to the proper width; or sheets of letter paper may be pasted together, end to end. Four inches may be allotted to a century; and by writing on *both* sides of the central lines, space may be found for putting in most of the important events mentioned in this text. The cut on page xii indicates roughly the sort of chart contemplated. The sheet may be made manageable by rolling it, or better perhaps by folding it (alternately over and back, after the fashion of a set of panoramic views) on the lines separating the century divisions.

The last three chapters are designed to give in barest outline a survey of the great movements of European history since the beginning of the English colonization of America.

It is suggested that these chapters be dealt with in the same way as the opening chapter, and merely be read in class and made the basis of discussion with the books open on the desk.

If these various suggestions are followed, it is believed that neither pupils nor teacher will experience too serious difficulty with European history even in the sixth grade. And by such a study the pupils' minds will be enriched, and be better prepared to grapple understandingly with the American history and its world relations as it is presented in the last two years of the common-school course.

PART ONE—ANCIENT HISTORY

CHAPTER I

THE DAWN OF HISTORY

Points to Be Noted

Why Americans should study the history of Europe.

Man's long development before becoming civilized; use of fire, stone knives and axes, bows and arrows, pottery making, agriculture, domestic animals, spinning and weaving, metal working. The invention of writing ends the Prehistoric Age.

The most ancient civilized peoples inhabited the "fertile crescent" which included the valley of the Nile, a belt north of the Arabian desert, and the valley of the Tigris and Euphrates rivers.

The Egyptians were a civilized people 3000 years before the birth of Christ. Character of their civilization.

Beginnings of Babylonian and Assyrian civilization at about the same date; characteristics. The Persians succeed the Assyrians and Chaldeans.

The Hebrews and what they contributed. The Phoenicians. The Aegean civilization, the earliest in Europe and the forerunner of that of the Greeks.

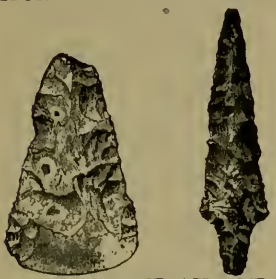
1. Our Relation to Europe. If you had gone to the harbor of New York a few years ago and watched one of the great ocean steamships unload its passengers, among them you would probably have seen some hundreds of men, women, and little children who had come across the Atlantic Ocean to find new homes in the United States. Where did these people come from? You would probably have found that most of them were from some part of the continent or islands of Europe; and from their language, their dress, and their manners you would at once have guessed that their countries must be different in many ways from America. There are several millions of people in our country today who were born in Europe and came to the United States

in this way. Indeed, almost every one of us would find, if we should inquire, that either our parents or grandparents, or at least *their* parents or grandparents, were emigrants from the Old World to the New. If you inquired still further, you would find that most of the things which make us a civilized people—such as our religion, the subjects which we study in schools, our ways of living, and the great inventions of gunpowder, the compass, and printing—all these were brought to our country by emigrants from Europe. So, if we wish to understand the history and institutions of our own country, we must first learn something of the history and institutions of the lands from which our forefathers came. And to complete the story we need to carry it even farther back, to the valley of the Nile in Africa, and to the valley of the Tigris and Euphrates in Western Asia, where the earliest recorded civilizations arose.

2. Beginnings of Civilization. Perhaps you may ask, "What does civilization mean?" It means not merely improvements in food, clothing, housing, and the like. It means also the growth of better governments, and more reasonable law, so that men may live and work in peace and safety. Even more, it means the cultivation and ennobling of men's minds and spirits, through science, art, literature, and religion. Civilization is opposed to savagery and barbarism, and the step which separates the highest stage of barbarism from the lowest stage of civilization is the invention of writing.

If we go back to a time ten thousand years ago, we find the most advanced tribes of men living in settled villages, scattered here and there in favorable localities over Western Asia, Northern Africa, and Southern Europe. In some places their homes were wooden huts, set on piles driven into lake bottoms and connected with the shore by wooden bridges. Elsewhere they dwelt in houses of interwoven branches smeared with clay. In still other localities they

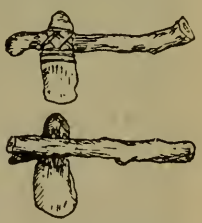
lived in groups of natural caves, which afforded them shelter from the elements and protection from wild animals.



FLINT HAND-AX AND SPEAR HEAD

Already these early men had come a long, long way on the road to civilization. During thousands and thousands of years their forerunners had slowly advanced from complete savagery to the barbarian stage. *Fire* was the first great invention, making it possible to use for food many substances which without cooking are unwholesome. Then came *knives and axes of roughly chipped stone,* which formed man's first weapons and first tools; and slowly these came to be made more smooth and serviceable. The *bow and arrow* was an improvement on the stone or horn-tipped spear; and the art of making *pottery,* out of clay baked in the fire, supplied vessels in which food could be boiled or baked, and liquids and grains stored for future use.

Gradually, as the centuries passed, man took further steps which raised him still higher in the scale. The seeds of wild grasses and grains, which were collected for food, were sown and cultivated, and so *agriculture* began. The taming of the *dog, sheep, ox, camel,* and other domestic animals gave him a more certain food supply as well as furnished him with powerful aids in his wars and his work. The inventions of *spinning* and *weaving* enabled him to supplement his rude skin garments with better ones made from cloth of various kinds. Then came the great discovery of *metal working*—first *copper,* then *bronze,* and then *iron*—giving him tools and weapons of ever increasing excellence.



AX FASTENED IN HANDLE

Finally man invented *writing*—first mere *picture records;* then signs which stood for *words and syllables;* and then at last, after several centuries, *alphabetic writing.* In this, signs are used to represent individual sounds, so that a

NAME CLEOPATRA IN EGYPTIAN WRITING

small number of characters can be made to represent almost any word or idea which man has to express. With the invention of writing it became possible to carry on great enterprises, to rule vast empires, and to hand down to distant ages the knowledge of a people's exploits. So after some fifty thousand years of slow advance in what we call the prehistoric ages, man came out of the darkness into the full light of history.

3. The Ancient Egyptians. The warm and fertile valley of the river Nile in Egypt, and that of the Tigris and Euphrates in Western Asia, were especially favorable for man's early development. Accordingly a high degree of civilization arose, and great empires flourished there, while elsewhere men still remained savage or barbarian. Connecting these river valleys, moreover, was a belt of fertile land which stretched, in the shape of a crescent, north of the Arabian desert and along the Mediterranean Sea. This region, too, was favorable for early man, and here arose the civilizations of the ancient Hebrews and Phoenicians.

Nearly 3000 years before Christ was born, the Egyptians had already become a civilized people. Even that early they practiced agriculture with the aid of irrigation in the dry season, knew the use of metals and of writing, had orderly governments and an elaborate religion, and built vast monuments such as the pyramids, sphinxes, and temples, the ruins of which still draw travelers to Egypt. They

EGYPTIAN SPHINX AND GREAT PYRAMID

built ships and carried their beautiful vases, cloths, and metal wares to the neighboring lands of the Mediterranean.

INTERIOR OF EGYPTIAN TEMPLE

They had also begun to write books, on paper made from the split reeds of the papyrus plant, and they had lofty ideas—not always followed in practice—of right and justice. One of the old Egyptian nobles caused this inscription to be placed in his tomb, where it can be read to this day:

"There was no widow whom I oppressed; there was no peasant whom I evicted; there was no shepherd whom I expelled. There was none wretched in my community, there was none hungry in my time. When years of famine came, I plowed all the fields of the estate, preserving its people alive and furnishing them food so that there was none hungry therein."

For about four hundred years (1580 to 1150 B.C.) the rulers of ancient Egypt were able to extend their rule over the neighboring lands of Palestine, Phoenicia, and Syria. Then came a decline, due to the rise to power of new peoples abroad and the growth of weakness at home. But Egypt continued to be a powerful country down to the days of ancient Greece and Rome, and greatly influenced those countries as well as the people of later times.

From *Breasted's Ancient History Charts*, permission of Denoyer-Geppert Co.

4. Babylonians, Assyrians, and Persians. At the other end of the fertile crescent, in the valley of the Tigris and Euphrates rivers, civilization arose almost as early and shone as splendidly as it did in ancient Egypt. In Babylonia, the southern part of the valley, cities of mud-brick huts arose as early as 3000 years B.C., and extensive systems of irrigation canals were constructed to aid in cultivating the fields of barley and wheat. There also a system of writing arose, in queer wedge-shaped characters on clay tablets, which we call "cuneiform" writing. It looked very different from the "hieroglyphics" of the Egyptians, but like the latter it grew out of picture writing.

MEANING	Outline Character 4500 B.C.	Cuneiform 2500 B.C.	Assyrian 700 B.C.	Babylonian 500 B.C.
The sun				
God, heaven				
Mountain				
Man				
Ox				
Fish				

EXAMPLES OF CUNEIFORM WRITING

About the year 2100 B.C., a great Babylonian king named Hammurabi prepared a code of laws, which he caused to be engraved on a stone pillar which has come down to us across the ages. It is the oldest code of laws which still survives from any people. It shows a well ordered land, in which agriculture, manufactures, and trade were practiced, and which was ruled over by a strong but despotic government.

The Assyrians dwelt in the northern part of the valley and at first were a ruder and more backward people. But they were also more warlike, and after many centuries of struggle they conquered the Babylonians and established their rule over the whole valley. They extended their empire to the Mediterranean, and for a time (about the year 700 B.C.) they even ruled Egypt.

There were several reasons why the Assyrians were able

to make such wide conquests. They were the first people to have large armies equipped with weapons of *iron*. These new arms were as much superior to the old weapons of bronze as the bronze weapons were to the stone weapons of the still earlier days. In addition the Assyrians organized their state for war as a regular business, and so had an unfair advantage over the more peace-loving peoples.

The Assyrians adorned their capital, Nineveh, with magnificent temples and palaces, built with the labor of countless slaves taken in their wars. Assyrian art thus became

STONE SLAB SHOWING ASSYRIAN LION HUNT

the first great art of Asia which was worthy of being compared with that of Egypt. But the Assyrians were a hard, cruel race, and wherever they went they left a trail of blood and ruin. When at last their capital was destroyed and the power passed to a new people, the Chaldeans, the Hebrew prophet Nahum exulted in these words:

"Woe to the bloody city! It is all full of lies and robbery; and the prey departeth not. All they that look upon them shall flee from them and say, 'Nineveh is laid waste! Who will bemoan her?' "

We need not say more of the Assyrians or the Chaldeans, for both alike were soon swallowed up in the empire of the Persians. This was founded by Cyrus the Great, between

the years 549 and 529 B.C. The Persian Empire was the third of the great empires of these ancient days. It was also the greatest in extent, for it included Egypt, Babylonia, and Assyria, and stretched from the borders of India to the shores of Greece. We shall meet with the Persians again when we come to the history of Greece. Now we need only to note that their energies, like those of the Assyrians, were devoted mainly to conquests, and that further progress of civilization was not possible along those lines.

5. Hebrews and Phoenicians. There were two other peoples of western Asia, however, who did make important contributions to the civilization which Europe received from Asia, and which we have received from Europe. The first of these were the Hebrews, or Jews, whose story is told in the Old Testament. They were originally dwellers in the Arabian desert, and slowly drifted into Palestine from about 1400 B.C. to 1200 B.C. Another group of their tribes had been slaves in Egypt, and these people were led out of bondage by their great leader Moses. The northern of the two kingdoms which they established in Palestine was destroyed, in the year 722 B.C., by the Assyrians. The southern kingdom, called Israel, was conquered by the Chaldean king Nebuchadnezzar (586 B.C.) who destroyed their holy city Jerusalem and carried away the people to captivity in Babylonia. After seventy years, however, Cyrus the Persian set them free and sent them back to Palestine. There they rebuilt Jerusalem and continued to dwell until the days of the Roman Empire.

The great contribution of the Hebrews to civilization was in the field of religion. They were the first people to teach that there is but one true God, and that he exercises a fatherly care over his children. This teaching prepared the way for that of Christ, which spread far beyond the land of the Jews.

The Phoenicians were a commercial and seafaring people who dwelt in the northern part of Palestine. Their great contribution was the taking up and simplifying of the alphabet, which was originally invented by the Egyptians, and spreading the knowledge of it east and west to all the ancient world. They also helped to carry the wares and civilization of Egypt and Assyria throughout the Mediterranean lands.

6. Aegean Civilization. As early as the year 3000 B.C. the influence of Egypt had begun to make itself felt in the islands of the Eastern Mediterranean. Before many centuries had passed, a flourishing civilization, the first in European lands, had sprung up in the islands of the Aegean Sea and the surrounding mainland. The center of this civilization was in the island of Crete; but important outposts existed in the city of Troy in the northwestern corner of Asia Minor, and at Mycenae and in other places in what was later to become the mainland of Greece. This was some centuries before the Greeks had come down from their northern homes, in which we find their earliest traces. At this time the Greeks were still barbarians, and indeed it was their coming which overthrew this "Aegean" or "Mycenaean" civilization.

PORTRAIT OF GIRL
From Island of Crete,
3500 years old.

Egyptians, Assyrians, Aegeans, and Phoenicians all had a share in handing on to the Greeks the beginnings of civilization. But it was the genius which the Greeks themselves possessed that enabled them to profit by these teachings, and to develop that high civilization of their own which lies at the beginning of European history.

Topics for Review and Search

1. Why was man's progress so slow in early times as compared with later times?
2. What reasons can you see for the early rise of civilization in the valleys of the Nile and of the Tigris and Euphrates Rivers?
3. Make a list of some of the things which the Egyptians contributed to make the world civilized. Do the same for the Babylonians, Hebrews, Phoenicians.
4. How do you suppose the Egyptians and Assyrians built such huge monuments of stone without the aid of steam engines and other machinery such as we have?
5. How long has it been from the time of King Hammurabi to the present time?
6. What geographical reason is there to explain why Greece was the first land of Europe to receive civilization from Asia?

MAP OF GREECE

CHAPTER II

ANCIENT GREECE

Points to Be Noted

Size and coast line of Europe; its three southern peninsulas.
The location and natural beauty of Greece; character of the ancient Greek people.
What the Greeks thought about the world; their gods, and how they worshiped them.

7. Geography of Europe. By looking at the map of the world in your geography, you will see that Europe is the smallest of the five great continents. It appears to be scarcely more than a great peninsula jutting out from Asia, and yet its people have played by far the largest part in the history of the world. The close connection with Asia enabled them to learn from the people of that continent the first steps in civilization. The climate, situation, and geographical structure of Europe were all favorable for developing that civilization still further.

You will also see from the map that the coast of Europe is very irregular in outline. Many bays and seas run far into the land, forming numerous peninsulas. This irregular outline was an important factor in developing civilization, for on these sheltered seas and bays, early men could venture forth in safety, to catch fish and to carry on trade with neighboring lands.

8. The Mediterranean Lands. To the south of Europe, separating it from Africa, is the largest of the inclosed seas, which we call the Mediterranean. For two thousand years before the time of Columbus, this sea was the center of the civilized world. In the lands washed by its waters

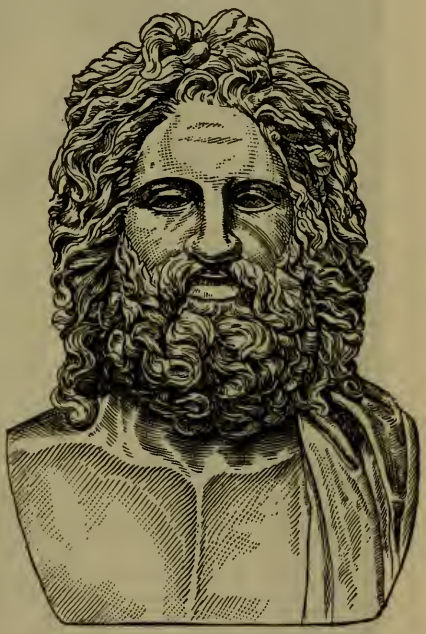
European civilization was first developed, and there alone, for many centuries, it flourished. By looking again at the map, you will see that there are three peninsulas which jut out from Europe into the Mediterranean Sea. If we were to sail directly east from New York, we should, after some time, touch the shores of the westernmost of these—Spain. Continuing our journey, we should come to Italy. Finally, we should reach Greece—the smallest and most irregular in outline of the three. It is also the nearest of the three to Asia, the original home of civilization.

9. Greece and the Greeks. The story of Europe really begins with the peninsula of Greece. That little country is beautiful in many ways. Its sky is bluer than our own. Its winters are short and mild, and its summers long and pleasant. In whatever direction you look, you will see the top of some tall mountain reaching toward the sky. Between the mountains lie beautiful deep valleys and small sunny plains, while almost all around the land stretches a bright blue sea.

The people who live in that country now are not very different from ourselves. But in the long-ago days this was not so. There were then no newspapers, no railroads, no telegraph lines, such as we are used to. The people were obliged to live very simply, for they lacked a great many things which we think that we could not possibly do without.

But although the old Greeks did not know anything of electric lights and steam engines, and ate the plainest food, and wore the simplest of woolen clothing, they were not at all a rude or a savage people. In their cities were fine buildings, and pictures, and statues so beautiful that we can never hope to make better ones. And they had lovely thoughts and fancies, too, concerning all the world about them.

10. The Gods of the Greeks. When they saw the sun rise, they thought that it was a god, who came up out of the sea in the east, and then journeyed across the sky toward the west. When they saw the grass and flowers springing out of the dark cold earth, they fancied that there must be another god who made them grow. They imagined that the lightning was the weapon of a mighty god who ruled the earth and sky. And so they explained everything about them by thinking that it was caused by some being much greater than themselves. Sometimes they even imagined that they could see their gods in the clouds or in the waves of the sea, and sometimes they thought that they heard them speaking in the rustling leaves of the forest.



BUST OF ZEUS (JUPITER)

The Greeks believed that the rule over the whole world was divided among three great gods, who were brothers. The first and greatest of these was Zeus (called Jupiter by the Romans), who ruled the heavens and the earth; it was he who sent the lightning to destroy those who disobeyed him. The second god, who ruled the ocean, the rivers, and the brooks, was named Poseidon (Neptune). The third, who was called Hades, was the god

STATUE OF APOLLO

of the underworld; this was the dark region beneath the surface of the earth where dwelt the spirits of the dead. Besides these three, there were many other gods, most of whom were their children or were related to them in some way.

11. Apollo and the Oracle at Delphi. Apollo, who was one of the sons of Zeus, was the most beautiful of all the gods. He was the sun-god, and brought warmth and light to men. The Greeks would never begin anything important without first seeking Apollo's advice. This they obtained from the priestess who dwelt at Delphi in his temple there. It was her duty to tell the people who came to the temple the answers which the god gave to their questions. She would place herself over a crack in the earth out of which arose a thin stream of gases. By breathing these she was made light-headed for the moment, and then she was supposed to be able to tell the answer which Apollo gave. These answers were called "oracles," and though they were often very hard to understand, the Greeks thought a great deal of them.

12. Greek Goddesses. As Apollo was the most beautiful of all the gods, so Aphrodite (or Venus) was the most lovely of the goddesses. She was also the gentlest and the kindest among them. She was called the goddess of love and beauty, and the Greeks prayed to her to cause the persons whom they cared for to love them in return. The queen of the gods was the tall and stately Hera (Juno), the wife of Zeus. But the goddess whom the Greeks loved best was Athena (called Minerva by the Romans). She was the daughter of Zeus,—indeed, they believed that she had sprung full-grown from his head. They thought of her especially as the goddess of wisdom and learning; for she watched over the work of men, and helped them to invent better ways of doing things.

13. Character of the Gods. The gods and goddesses were always thought of as larger than men and more beautiful in face and figure. They remained always the same, never growing older or dying, as men and women do. They were not always good, but would often quarrel among themselves and sometimes do very cruel things. Indeed, they were very much like the men and women who imagined them, except that they could do wonderful things which would have been impossible for the people of the earth.

BUST OF APHRODITE (VENUS)

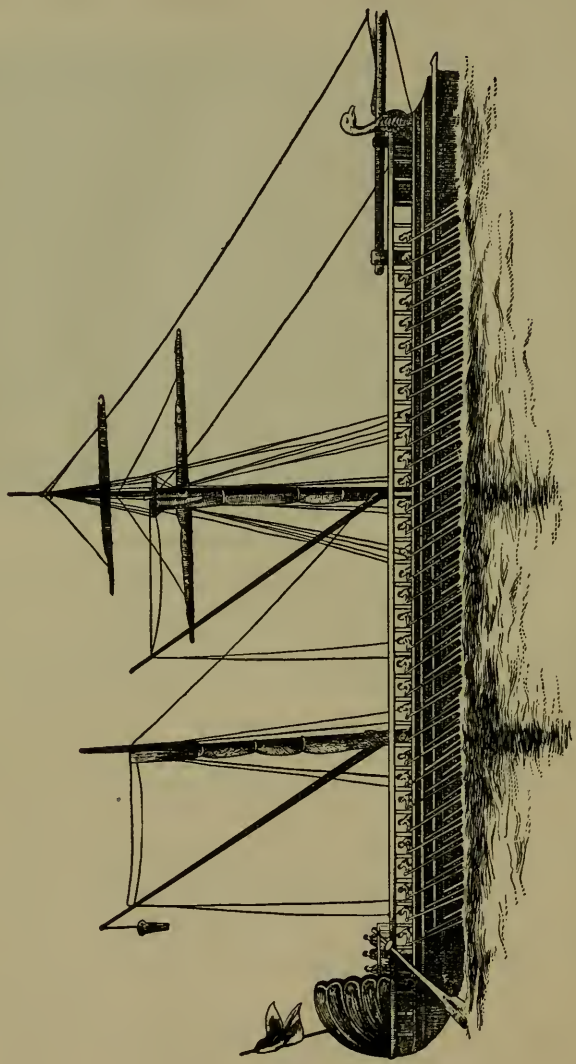
14. Lesser Spirits. The Greeks believed that besides the greater gods there were less powerful spirits all about them. They thought that the trees had guardian spirits who cared for them. Lovely maidens, called nymphs, were supposed to live in the springs and brooks, and even in the bright waves of the sea. There were spirits, too, who lived in the woods, and wandered among the trees day and night; and still others who had their homes upon the mountain sides. The Greeks made up many beautiful stories about all of these gods and spirits, and were never tired of telling and retelling them.

15. How the Gods Were Worshiped. The Greeks loved their gods, but feared them a little also. The people tried to gain the good-will of the gods by building beautiful

marble temples in their honor, as we build churches, and by offering wine and meat and precious things to them. The Greeks also held great festivals in their honor. The greatest festival was the one which was held in honor of Zeus at a place called Olympia. Every four years messengers would go about from town to town to give notice of this. Then all wars would cease, and people from all over Greece would come to Olympia to worship Zeus. There the swiftest runners raced for a wreath of olive leaves as a prize. Chariot races and wrestling matches and other games were held. The Greeks believed that Zeus and the other gods loved to see men using their strength and skill to do them honor at these festivals. So for months and months beforehand, men practiced for these games; and the one who gained the victory in them was looked upon ever after as the favorite of gods and men.

Topics for Review and Search

1. Read the story of Cleon, the Greek boy, in Andrews' *Ten Boys.*
2. Find out some stories about the Greek gods named in this chapter, such as the stories of Echo, and of Arachne.
3. Read the story of Prometheus, the god who brought fire to man (Harding's *Greek Gods, Heroes, and Men,* p. 71).



A GREEK WAR-SHIP OF THE FIFTH CENTURY B. C.
Notice the three rows of oars

CHAPTER III

ACHILLES AND THE WAR AGAINST TROY

Points to Be Noted

Location of Troy; cause of the war between the Greeks and the Trojans.
How the war was carried on; the part taken by the gods.
How Achilles was made proof against injury; why he withdrew from the fighting; why he returned.
The fate of Hector; the fate of Achilles.
How the Greeks finally took Troy.

16. War with Troy Begun. The stories about their gods were not the only ones that the Greeks loved to tell. Many of their stories were about the exploits of the heroes from whom they thought they were descended. One of the most famous of these stories tells of a long war of the Greeks with the Trojans.

Troy was a rich and well-peopled city on the coast of Asia Minor, across the Aegean Sea from Greece. Paris, one of the sons of King Priam of Troy, had run away with Helen, the beautiful wife of Menelaus, a Greek king, and had brought her to Troy. King Menelaus and his brother, King Agamemnon, called upon all the rulers of Greece to join them in trying to get Helen back, and in punishing the Trojans. After many months a great army set sail. When they reached Troy they left their ships, and camped on the plains before the walls of the city. The Trojans closed their city gates, and came out only now and then to fight the Greeks. For many years the war dragged on. It seemed as if the Greeks could not take the city, and the Trojans could not drive away the Greeks.

17. Part Taken by the Gods. In this great war, even the gods took part. Aphrodite took the side of Troy, because

she had aided Paris in carrying off Helen. Hera and Athena both took the side of the Greeks. Of the other gods, some took one side and some the other; and long after this the Greeks loved to tell how men sometimes fought even against the gods.

18. Bravery of Achilles. Agamemnon was the leader of the Greeks, but their bravest man and best fighter was Achilles. This prince was the son of a goddess of the ocean and of a Greek king, and possessed wonderful strength and beauty. When he was a baby, his goddess mother had dipped him in the waters of the dark river Styx, in the kingdom of Hades. He thus became proof against any weapon, except at one little place in the heel, where his mother's hand had prevented the water from touching him. When Agamemnon and Menelaus called upon the men of Greece to fight against Troy, Achilles gladly took his shield and spear and joined them, although it had been foretold that he should meet his death before Troy. Even Hector, the eldest son of King Priam and the champion of the Trojans, did not dare to stay outside the walls while Achilles was in the field.

19. Achilles' Anger. In the tenth year of the war, Achilles became very angry at a wrong that had been done him by Agamemnon. After that, he refused to join in the fighting, and sat and sulked in his tent. When the Trojans saw that Achilles was no longer in the field, they took courage again. Hector and the other Trojan warriors came forth and killed many Greek heroes, and soon the Greek army was in full flight. The Trojans even succeeded in burning some of the Greek ships.

Then the Greeks were much dismayed, and sent to Achilles, asking him to help them. But he was still angry and refused. At last the dearest friend of Achilles came, and begged him to aid them once more. Still Achilles

refused, and all that he would do was to let his friend take his armor and go in his place. So his friend took the armor of Achilles and went forth, thinking that the sight of Achilles' arms would once more set the Trojans flying. It turned out otherwise, and soon word was brought to Achilles that Hector had slain his friend and carried off the armor.

20. Achilles Returns to the Fight. Then Achilles saw that his foolish anger had cost him the life of his friend. His grief was very great; and he threw himself upon the ground and wept, until messengers came to tell him that the Trojans were carrying off the body of his friend, so that the Greeks might not bury it. Achilles sprang to his feet and rushed toward the battlefield, without chariot or armor, shouting in his wrath. The goddess Athena joined her voice to his. The sound startled the Trojans so that they turned and fled, leaving the body of Achilles' friend in the hands of the Greeks.

21. Death of Hector and of Achilles. Achilles' goddess mother obtained a new suit of armor for him from Hephaestus, who was the god of metal-working; and next day Achilles rushed into the battle to avenge his friend. All day long the battle raged about the walls of Troy, the gods fighting among men to protect and aid their favorites. At the end of the day, all the Trojans except Hector had been driven back within their walls. After a fierce battle Achilles slew Hector, and then tied the feet of the dead hero to his chariot, and dragged him through the dust to the Greek camp.

Achilles himself did not live much longer. As he was fighting one day, soon after this, an arrow shot by Paris struck him in the heel, the one spot where he could be wounded, and he was killed.

22. The Wooden Horse. After Achilles was dead, the Greeks could not hope to take Troy by open fighting, so

they tried a trick. They pretended that they were tired of the long war, and that they were going home. They built a wooden horse as tall as a house, and leaving that in their camp as an offering to their gods, the Greeks got on board their ships and sailed away. Then the Trojans came flocking out of their city to examine this curious thing which the Greeks had left behind. Some of the wiser heads feared the wooden horse, and wanted to burn it. But others said that they would take it into the city, and keep it as a memorial of their victory over the Greeks.

23. Destruction of Troy. So they took the wooden horse within the city walls. That night, after the Trojans were all asleep, a door opened in its side, and a man slipped out. Then there came another, and then another, until about fifty of the bravest Greeks had appeared. These slew the guards and opened the city gates. The Greeks who had sailed away that morning had come back as soon as night fell, and were waiting outside. They now rushed into the sleeping city, and soon there were only heaps of ruins to show where the city of Troy had stood.

In that night's fighting, King Priam, his queen and all of his children, and most of his people were killed. King Menelaus found Helen, and took her back again to his own country. Paris had brought destruction on his family and on the whole kingdom, and he too lost his life in the fall of Troy.

Topics for Review and Search

1. Judging from this story, what qualities did the Greeks most admire?
2. What can you learn from this story concerning Greek ways of fighting in the early days?
3. Let one pupil find out and tell some stories about Heracles (Hercules).
4. Let another do the same for Theseus.
5. Another may tell the story of Jason and the Golden Fleece.
6. The wanderings of Odysseus (Ulysses) may be told by still another pupil. (These stories may all be found in Harding's *Greek Gods, Heroes, and Men.*)

CHAPTER IV

SPARTA AND ATHENS

Points to Be Noted

Difference between myths and history.

Location of Sparta; her relations with her neighbors; Spartan training and its results.

Location of Athens; occupations of her people; what made Athens famous.

24. Myths and History. The stories of the gods, and of the warriors who fought around Troy, are what we call "myths." They tell about things which occurred so very long ago that nobody can tell just when they happened, or how much of the story is true and how much is only fancy. Now you are to read about things most of which we are quite sure did happen, and which took place very nearly at the time and place and in the way that the story says. These stories we call "history," to distinguish them from myths.

25. Two Chief Cities of Greece. In historic times there were two great cities in Greece named respectively Athens and Sparta. These cities were not nearly so large as most modern cities, but the deeds of their citizens have made them famous for all time. They were only one hundred and fifty miles apart, but in their institutions and in the character of their citizens they were much more different than are New York and San Francisco.

26. Sparta and the Spartans. The Spartans had built their city among a people whom they had only half conquered, and in addition they were surrounded by other peoples with whom they had many bitter wars. Because their subjects and neighbors were so hostile to them, the Spartans

had always to be prepared against attacks. Sparta was built in an inland valley, which was surrounded by mountains. There were no walls or fortifications to protect the city, for it was the Spartans' proud boast that their warlike citizens made walls for defense unnecessary. But the Spartans found that it took a long and severe training to make their boys into good soldiers, and to keep their men always in readiness for war. So Sparta became more like a military camp than like an ordinary town.

27. Spartan Training. When a Spartan boy reached the age of seven years, he was taken from his parents and placed with other boys of his age in a great public training-house. There he lived until he became a man. The boys led a very hard life. Summer and winter they had to go barefooted, with only a thin shirt or tunic for clothing. At night they slept on beds of rushes which they themselves had gathered from the banks of the river near by. They had to do all the cooking and other work for themselves. The food which was given them was never as much as hungry, growing boys needed, so they were forced to hunt and fish to get food. They did not study books as you do; but they were taught running, wrestling, boxing, and the use of the spear and sword.

When the boys became men, they left the training-house and were formed into soldier companies. But still they had to live together, eating at the same table and sleeping in the same building. It was not until they had become old men, and could no longer serve in war, that they were allowed to leave their companies and have homes of their own. Thus the men of Sparta became strong in body, strict in their habits, and skillful in the use of weapons, and were able to conquer all their old enemies. Again and again they proved that they were the best soldiers in the world at that time.

28. Athens and the Athenians. Unlike Sparta, Athens was situated near the sea, and was built about a steep hill, called the Acropolis. This proved an excellent place for defense, and as a result the Athenians did not need to spend as much time as did the Spartans in preparing for

ATHENS AS IT IS NOW
The mountain in the background is not the Acropolis, but Mt. Lycabettus

war. They were brave soldiers, but they were interested in many other things besides warfare. Some of the Athenians were farmers; others became manufacturers and made articles of pottery, glass, leather, and various metals. Still others became skillful and daring sailors, guiding their ships to lands as far distant as the eastern shores of the Black Sea, and to the coasts of Gaul and Spain in the west. Everywhere the Athenians went they traded with the natives, and thus their city grew rich and prosperous. It

became a great center for commerce, with its harbor always full of ships and its market-place thronged with foreign merchants.

29. Athenian Culture. But Athens came also to be widely known for things even more important than the skill of her workmen, the daring of her sailors, and the enterprise of her traders. Her greatest fame comes from the fact that some of the most eminent artists, poets, and thinkers that have ever lived, dwelt within her walls. Upon the Acropolis, about the market-place, and in many other parts of the city stood beautiful marble temples and other public buildings. These were adorned with statues and sculptured scenes that no artist since has ever been able to equal. In her theater, too, were acted noble plays, which men read today with delight; and the writings of her profound thinkers are still attentively studied. In everything which relates to beauty, and culture, and wisdom, the Greeks have been the teachers of the whole world; and of all the Greeks who contributed to this end the Athenians stood first.

Topics for Review and Search

1. How do you account for the difference in character between the Athenians and the Spartans?
2. Why is a city on a hilltop more easily defended than one in a plain?
3. Imagine yourself a Spartan boy and tell how you spend the day.
4. Find out what you can about the life of girls in Athens and in Sparta (Gulick, *Life of the Ancient Greeks*).
5. Read an account of Solon, the Athenian lawgiver (*Greek Gods, Heroes, and Men,* p. 133).

CHAPTER V

THE WAR OF THE GREEKS AND THE PERSIANS

Points to Be Noted

Extent of the Persian empire.
Why the Athenians helped the Asiatic Greeks; results of their sending aid.
Size of the Persian army at Marathon; why the Greek army was not larger.
Commander of the Athenians; how the victory was won.
The new king of the Persians; the army which he collected; how it crossed the Hellespont.

30. The Persian Empire. On the coasts of Asia Minor, across the Aegean Sea from Greece, were many cities which had been founded by Greek settlers. These cities had once been free, but at the time of this story, which was about five hundred years before the birth of Christ, they were under the rule of the Persian King, Darius. This king ruled over a vast empire, which stretched from the Aegean Sea eastward as far as India, a distance almost as great as from New York to San Francisco. (See map, p. 50.)

31. Athens Aids the Rebellious Cities. After a time these Greek cities rebelled against the rule of King Darius. The Athenians, who thought it a shame for their kinsmen to be subjects and not free men, sent help to them. In the war which followed, the Athenians burned one of the king's cities. When Darius heard this, he asked, "Who are these Athenians?" for he had never heard of them before.

Then, when he was told who they were, he called for his bow, and placing an arrow on the string, he shot it high up into the air and prayed to the Persian god:

"Grant me, O God, that I may revenge myself on the Athenians!" And ever after that, as long as the king lived, he had a servant stand behind him at dinner-time and say three times,—

"Master, remember the Athenians!"

32. Preparations for War. When the king's troops were ready, he sent them on board ships, and they sailed across the sea to destroy Athens and to conquer all Greece. There were more than a hundred thousand men in the army. When the Athenians heard that so many enemies were coming they were very much frightened, for they did not have nearly so large an army They sent a swift runner, named Pheidippides, to Sparta, to ask the Spartans to help them. But the Spartans sent back word that they could not come until the moon had reached the full. Their laws forbade them to send out an army until then, and they dared not break their laws.

When the Athenians heard this they were very much disturbed. The Persians had now landed on their shores, and were only a few miles from their city. Yet the Athenians sent out their army to meet them. As they marched, a thousand soldiers came and joined them from a little town near Athens, which the Athenians had befriended. Even then the Persians had ten times as many men as the Athenians had.

33. Battle of Marathon (490 B.C.). The battle took place in a narrow plain called Marathon, between the mountains and the sea. When Miltiades, the Athenian general, thought that the time had come to fight, he led his men out of camp and charged upon the Persians. The latter were so crowded together that they could not use all their men. The Greeks fought, too, as they had never fought before; for they knew that they were fighting for their homes, and for their wives and little children, who would

be sold as slaves if their husbands and fathers were defeated. So it was not long before the Persians, in spite of their many men, began to give way. Then they began to break ranks, and soon they were running as fast as they could to their ships, with the Athenians following them.

It was a glorious victory for the Athenians. The Persians were so discouraged that when they got on their ships again they turned about and sailed away for Asia Minor. This was the end of the first attempt of the Persians to conquer the Greeks.

34. Xerxes Renews the War. You can imagine how angry King Darius was when he heard that the Athenians had beaten his fine army at Marathon. But he was now busy with other matters, and he died before he could renew the war. His son, Xerxes, was not nearly so good a soldier as Darius had been; nevertheless, he decided to go on with the war and to lead the army himself.

35. Army of Xerxes. Xerxes was a vain and foolish man, and wanted his army to be the largest that the world had ever seen. So men came from all parts of his empire at his command,—black men, white men, and brown men. Some were clothed in the skins of foxes, leopards, and lions, and others wore flowing robes, glittering with gold and jewels. Some were armed with brass helmets, large shields, long spears, and daggers; others with helmets of wood, small shields, and bows and arrows; and some with nothing for weapons but long sticks, with the ends sharpened and hardened in the fire. Nobody knows how many men there were in this army, but there must have been hundreds of thousands.

36. Crossing the Hellespont. The army was so great that Xerxes could not get enough ships to carry it to Greece; so he was obliged to send most of it by land. At a place called the Hellespont only a narrow strait separates Europe

from Asia, and here it was that Xerxes decided to cross. Thousands of slaves were set to work building bridges made of boats fastened together. When all was ready the great army began to move; and though there were two bridges, and the crossing continued without a stop, seven days and seven nights passed before the last man was on the other side.

Topics for Review and Search

1. Find out more about the story of Pheidippides. (Read Browning's poem about him.)
2. Why was it better for the Athenians to go out to meet the Persians at Marathon than to wait for them to attack the city itself?
3. Compare the armies which fought in the Persian War with those of the Great War of 1914-18 as to size, weapons, etc.
4. What is the Hellespont now called? Find out what you can of the Gallipoli Expedition of 1915.

CHAPTER VI

THE BATTLES OF THERMOPYLAE AND SALAMIS

Points to Be Noted

The pass of Thermopylae; how it was defended; heroism of Leonidas and his Spartans; how the Persians took the pass.

How Themistocles explained the oracle; the burning of Athens.

Why Xerxes could not reach Sparta; how Themistocles forced the Greeks to fight at Salamis.

The battle of Salamis; the manner of fighting; advantages of the Greeks.

Why Xerxes gave up the war.

37. Xerxes Invades Greece (480 B.C.). When the Greeks heard that King Xerxes was marching against them with so large an army, they were greatly frightened. Some of them sent him earth and water, as he commanded them, showing that they gave up their land to him. But the Athenians and the Spartans said that they would die before they would become the king's slaves.

In the northern part of Greece there was a place, called the pass of Thermopylae, where the mountains came down almost to the sea, leaving only a narrow road between. Through this the king's army had to go to reach Athens and Sparta. Since the pass was so narrow, the Greeks thought that they might stop the Persians there and so save their country.

38. Thermopylae. It was decided that the Athenians, who were the best sailors in Greece, should fight the king's ships on the sea, while the Spartans guarded the pass of Thermopylae. But just at that time there was a great festival among the Spartans in honor of the god Apollo. Although King Xerxes was already marching against their

land, they did not wish to slight the worship of their god. The result was that they sent to Thermopylae only three hundred Spartans, under the command of Leonidas, telling him that they would send more when the festival was over. With these three hundred men and a few hundred more that he got elsewhere, Leonidas had to face the many thousands that Xerxes led, for the other Spartans did not come until after the battle was over.

When Xerxes came in sight of the pass, he found the Spartans amusing themselves with gymnastic exercises, and combing their long hair. When he sent to them, and ordered them to give up their arms, they sent back word for him to "come and take them." One of the Spartans was told that the number of the Persians was so great that when they shot their arrows into the air they hid the sun like a cloud. "So much the better," said he, "for then we shall fight in the shade."

After waiting four days for the Spartans to surrender, Xerxes at last sent some of his men to make prisoners of them, and bring them to him. But this they could not do. All that day and all the next day the king's army fought against the Spartans. Though some of the Spartans and many of the Persians were killed, the Spartans would not let the king go through the pass.

39. How the Pass Was Taken. At the end of the second day, however, a Greek traitor told King Xerxes of a path which led over the mountain and around the pass. By this he was able to send men to the rear of the Greeks, and so attack them from both sides. Leonidas now knew that the end had come. He sent away the men who were not Spartans; but he and his men fought on, for it was considered a disgrace for a Spartan to surrender. Not until the last Spartan in the pass was killed could King Xerxes lead his army through.

After the war was over, the Greeks placed a marble lion, in honor of King Leonidas, on the little mound where the Spartans had made their last fight. Near by, another monument was set up in honor of his followers, and on it these words were cut:—

"Go, stranger, and to the Spartans tell
That here, obeying their commands, we fell."

40. Advice of the Oracle. From Thermopylae, King Xerxes and his army marched down into Greece, punishing the people of all the places that had refused to send him earth and water. At Athens the people were in great fear. They knew that their turn would come next, and that the king would punish them more severely than any of the other Greeks. They sent to the oracle at Delphi and asked,—

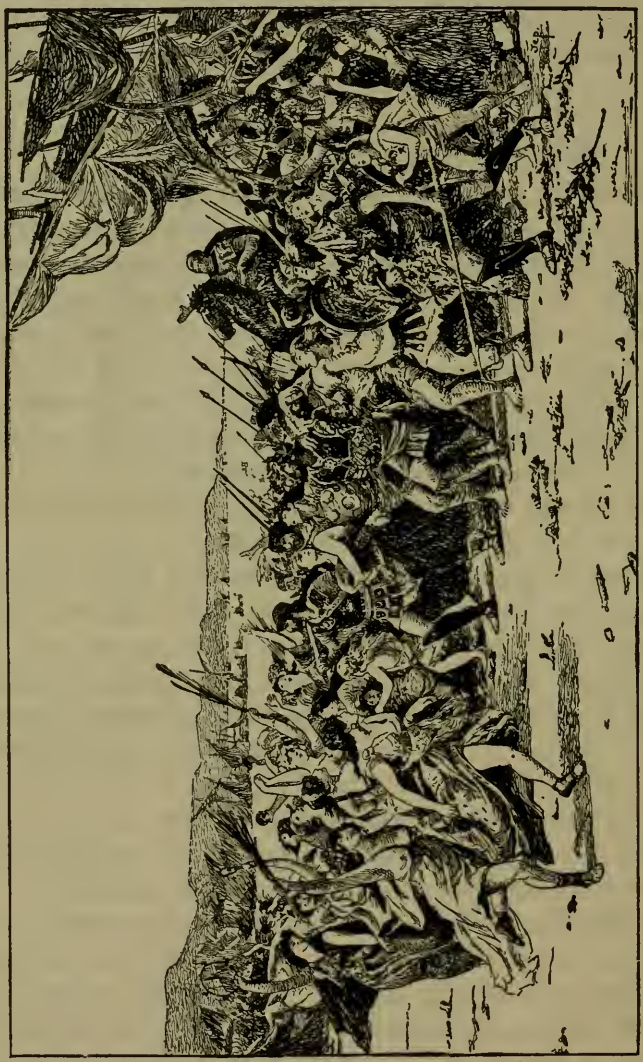
"O Apollo! how may we save Athens from the wrath of Xerxes?" But the priestess only answered,—

"Nothing can now save your city; yet when all is lost, a wooden wall shall shelter the Athenians."

This saying puzzled the Athenians very much. It was some comfort to know that, though their city was to be destroyed, they were to be saved. But where was the "wooden wall" that Apollo said would shelter them? Some thought it meant one thing, and some thought it meant another. At last a quick-witted Athenian, named Themistocles, said,—

"The wooden wall means our ships. If we leave our city and fight the Persians on the water we shall win the battle. That is what Apollo promises us. Will you do it?"

Themistocles spoke so well that the people agreed to do what he advised. When Xerxes came, they went on board their ships and left the city to the Persians, who pulled down the walls, and burned the city. Then Xerxes wished to go on to Sparta and punish it also. The only way to reach that city was by marching along the narrow isthmus



RETURN OF THE VICTORS FROM SALAMIS

which joined the northern part of Greece to the southern. This he could not do until he had driven away the Greek ships which were guarding it.

41. Stratagem of Themistocles. These ships were in a narrow strait between an island, called Salamis, and the shore. The Greeks had only one-third as many ships as the Persians had; so when they saw the Persian ships row up to the end of the strait they were very much frightened. Only the Athenians were brave and fearless. To keep the other Greek ships from slipping away in the night, Themistocles sent a message to Xerxes, pretending to be his friend.

"If you want to keep the Greeks from getting away," the messenger told the king, "you must send some of your ships around the island, and shut up the other end of the strait."

42. The Battle of Salamis. This seemed sensible, so Xerxes did as Themistocles advised. The next morning the battle began. When the trumpet sounded, the Greeks rowed forward and tried to run down the Persian ships and sink them. As the ships came near one another, each side threw spears and shot arrows at the other side. Sometimes a ship would get alongside a ship of the enemy; then soldiers would spring upon the deck of the other boat, and they would fight with swords just as they did on land.

All day long the fight went on. There were two things that were in favor of the Greeks, and which helped to give them the victory. There were so many Persian ships that they were all crowded together in the narrow strait, and could not get out of the way when they saw a Greek ship coming. Besides this, the Greeks were fighting for their homes, while the Persians were fighting only because their king had ordered them to; so the Greeks fought the better. At last, after a great many of the Persian ships had been sunk, the rest turned and fled. The Greeks had won the

victory, and Themistocles was the one who had helped them most to gain it.

43. Xerxes Gives Up the War. During all the fight King Xerxes had sat on a golden throne on a hill near the strait. He was very angry when he saw his ships flee, and he had many of his captains put to death. But, as he was a coward at heart, he was a little afraid. Suppose the Greeks should send their ships up to the Hellespont, and destroy his bridges of boats, how would he and his army get back to Persia? Besides, he had punished the Athenians by burning their city; and that, he said, was the chief thing he had come to do. So the king gave up his plan to conquer Greece, and when the next morning came he was already on his march homeward.

This was not the end of the Persian wars, but it was the turning point. Twice the Persians had seemed just about to conquer Greece, and both times they had failed. The first time they had failed because Miltiades had fought so bravely against them at Marathon. The second time it was Themistocles who had prevented them by his skill in bringing about the battle at Salamis. After this the Persians were never again to have the chance to conquer Greece. When next we read about them, we shall see how they themselves were conquered in their own land by the Greeks.

Topics for Review and Search

1. Trace on the map the march of Xerxes from the Hellespont.
2. Did the Spartans do right in remaining at Thermopylae after they could no longer keep back the Persians? Give reasons for your answer.
3. Describe a Greek warship (see picture on p. 20).
4. Why was Themistocles so anxious to fight the Persians at Salamis?
5. Does Athens or Sparta deserve the greater credit for saving Greece from the Persians? Why?

CHAPTER VII

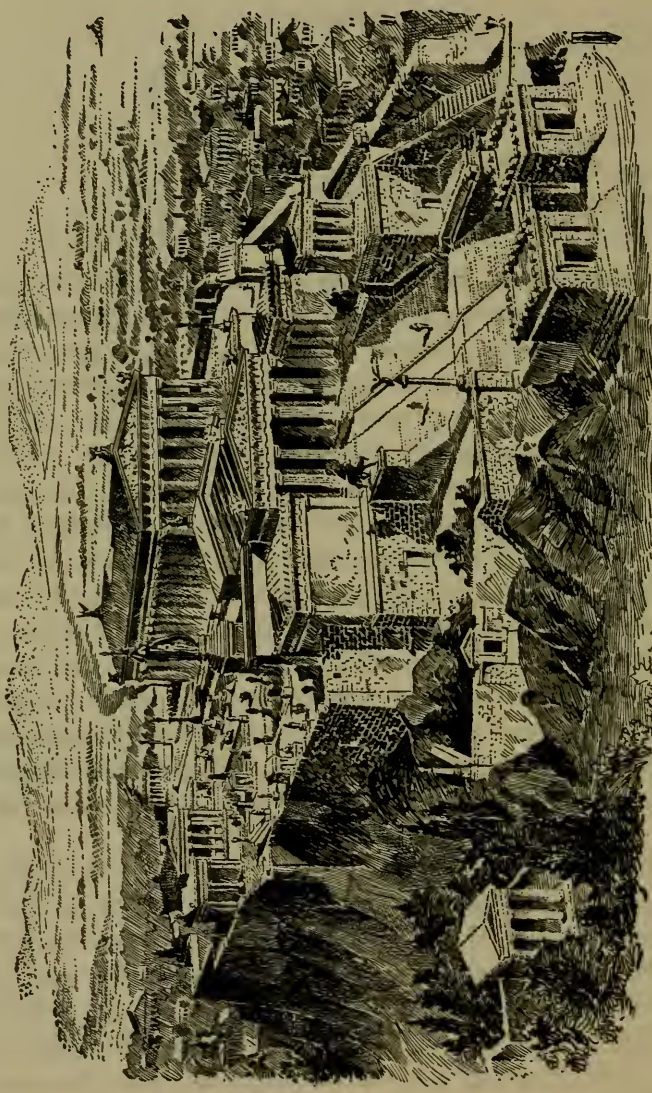
ATHENS UNDER PERICLES

Points to Be Noted

What made Pericles leader of Athens; his object.
How the Athenians governed themselves.
Description of Athens; the temples and statues on the Acropolis.

44. Leadership of Pericles (444–429 B.C.). After the Persians had been driven out of the land, the Athenians rebuilt their ruined city. It soon grew to be richer and more powerful than it had ever been, and became the chief city of all Greece. A man named Pericles then became the head of their government. He was not a king, for the Athenians had a democratic government; that is, each citizen took part in the making of laws and in selecting the officers of the city. Pericles had the chief power in the city because he was so eloquent, so patriotic, and so wise that he was almost always able to persuade the people to vote for what he thought was best for Athens. He was a greater leader than Themistocles, because he knew not only how to govern and to make war, but also how to make his city noble and beautiful. It was to make Athens surpass all other cities in these ways, as well as in wealth and power, that he set himself especially to work.

45. Government of Athens. The government of Athens was closely associated with a hill called the Pnyx, which stood within the city walls. On its sloping sides the citizens assembled, about four times each month, to listen to speeches, to vote on new laws, or to elect city officers. The citizens were paid a small sum for attending this assembly, and when they were all together they numbered



THE ACROPOLIS OF ATHENS (RESTORATION)

about thirty thousand. On the top of the hill was a small platform, on which the orators stood when they spoke to the people either for or against any measure which was proposed.

46. The Acropolis. Even more important than the Pnyx was the steep, flat-topped hill of the Acropolis, for it was the center of the worship of the gods.

In olden times the Acropolis had been the fort of the Athenians, but even before the Persians came, there had been a temple to the goddess Athena on it. This had been burned during the war. Now Pericles planned in its place not one, but many, temples. On this steep hill the beautiful buildings arose which have made his name famous in all times and in all countries.

Imagine yourself an Athenian boy, and that your father is taking you up this hill to the great festival of the goddess Athena. Only on one side can the hill be climbed, and up this the road winds and turns till it reaches the top. There you come to a gateway or porch of the finest marble, with great tall columns supporting the roof. On the left is a building with rooms filled with pictures and other precious things. Going through the gateway you come out on the top of the hill. Beyond the city you see the blue sea gleaming in the distance. All about you, you see temples and statues. Here is a beautiful temple to the goddess of Victory. There is a row of statues in honor of heroes, or of Athenian citizens who have at different times won the prize in the games at Olympia. Not far away is a great statue of Athena, the guardian of the city. This statue is taller than the tallest house, and is made out of the swords and shields taken from the Persians at Marathon. From far away at sea the sailors are able to catch sight of the tip of her spear, and when they see that, they know they are nearing home.

Not far from this statue is a temple to Poseidon, the god of the sea. In it is a well of salt water, which your father tells you gushed forth when Poseidon once struck the rock with his trident. Coming out of this temple, you walk through a beautiful porch. In this the roof is held up, not by columns, but by the statues of six young maidens clothed in long flowing garments (see p. 53).

STATUE OF ATHENA IN THE PARTHENON

47. Temple of Athena. You hurry past these beautiful buildings, so that you may not miss the best part of the festival. You hasten over to the highest part of the hill, and there you come to the largest and most beautiful temple of all, called the Parthenon. This is the most beautiful building that the world has ever seen. It is the temple of Athena, the "maiden goddess." All around it are rows of tall marble columns. Within it is a statue of the goddess, which reaches almost to the roof; and in her right hand is held a little figure of Victory. The statue is made of ivory and pure gold, and is equaled in beauty and richness only by the great statue of Zeus at Olympia. All about the temple are the finest carvings. Here they represent the birth of Athena from the head of father Zeus. There they show the Athen-

ians fighting with the strange creatures, half horse and half man, called Centaurs. Here is a long series of carvings showing the great procession of Athenian youths, some on horseback, some on foot, coming to celebrate the festival of Athena. And as you gaze at them, longing for the time when you, too, may take part in the worship of the goddess, suddenly you hear your father call—

"Look, look, my son!"

Then you turn about and look, and there, just coming through the gates and entering upon the top of the hill, you see the procession itself which you have climbed the hill to watch.

Topics for Review and Search

1. Point out in the picture of the Acropolis on page 40 the buildings described in this chapter.
2. What differences do you notice between the way that Athens was governed and the way that an American city is governed?
3. Look up the stories about Poseidon, Zeus, Athena, and the Centaurs.

CHAPTER VIII

SOCRATES THE PHILOSOPHER

Points to be Noted

Athens the home of great thinkers; what a philosopher is.
The reply of the oracle; what Socrates found out; how he taught.
Why Socrates was hated; his trial, his life in prison, and his death.

48. What Is a Philosopher? Athens in the time of Pericles was the home not only of the artists who built the temples and carved the sculptures on the Acropolis, but also of some of the greatest thinkers of the whole world. One of the most noted of these Greek thinkers, who, however, lived some time after the death of Pericles, was the philosopher Socrates.

Have you not at times wondered what the world is, and what it is made of; what we are here for, and how we ought to spend our lives? A man who thinks a great deal about questions like these, and tries to find reasonable answers to them, we call a philosopher. Socrates is famous for the wise answers which he found to many such questions.

49. Socrates and the Oracle. When Socrates was a young man he had a friend who admired him very much, and thought that even then he was the wisest person whom he knew. So, once when this friend was at Delphi, he asked the oracle if there was any one wiser than Socrates, and the oracle answered that there was not. When he came home and told Socrates what the oracle had said, Socrates was very much astonished. He was sure that there must be some mistake, for he knew that he was not wise. He was sure the oracle must mean something else.

Socrates set to work to show that there were other men in Athens who were wiser than he. First, he came to a man who was at that time one of the governors of the city

and who was looked upon as very wise. Socrates asked this man a great many questions. But he found that the man was not wise at all, though he thought that he knew everything. So Socrates came away, saying,—

"At any rate, I am wiser than that man. Neither of us knows anything that is great and good; but he *thinks* that he does, while I *know* that I do not. So I am that much wiser than he is."

Then Socrates went to others who were thought to be wise, and things always turned out in the same manner. He found that the men who were considered to be the wisest were often the very ones that knew the least about the things that were the most worth knowing about. But when he tried to make them see this, they grew angry with him.

50. Socrates' Questions. At length Socrates saw what the oracle meant by saying that there was no one wiser than he. But he grew so interested in his search that he spent all his days in the market-place, and in other spots where crowds were to be found. Whenever he met a man who thought that he was wise, he would question him, and ask him what goodness was, and what bravery was, and why some people were good and some were bad. In this way he tried to show that no one was really wise.

51. Trial of Socrates. You can readily see that people did not like this. No one likes to have another person prove to him how little he knows. So Socrates offended many people, and made them dislike him. After this had gone on for some time, the enemies of Socrates determined to get rid of him. They brought a charge against him in the court, saying,—

"Socrates offends against the laws by not paying respect to the gods that the city respects, and by bringing in new gods; and also by leading the young men into bad habits."

Though this charge was unjust, Socrates was found guilty in spite of all that his friends could do. When the judges called upon him to say what punishment he deserved, Socrates bravely answered—

"Instead of punishment, O Athenians, I deserve a reward; and if you ask me what it is, I say that I ought to be supported by the state as long as I live, just as those who win in the Olympic games are supported; for I am more worthy of honor than they are."

52. He Refuses to Escape. This saying angered his enemies still more, and they then voted that he should be put to death. But according to their laws a whole month must pass by before this could be done. During this time he lived in prison, where he spent his time talking to his friends, who were allowed to visit him. One day they told him that they had made arrangements for him to escape from the prison and flee to some other city, where he would be safe. But Socrates refused. The laws, he said, condemned him to death; and it was his duty, as a good citizen, to obey them even in that.

53. His Death. At last the day came for his death, and all his friends gathered weeping about him. Calmly and cheerfully Socrates took the cup of poison hemlock which was given him, and drank it down as though it had been water. Then, bidding good-bye to his friends, he lay down on his couch, and soon he was dead.

There is one especial saying of Socrates that ought always to be remembered. This is it: "Nothing evil can happen to a good man, either while he is living or after he is dead; nor are the gods unmindful of his affairs."

Topics for Review and Search

1. Find out what you can of Socrates' famous pupil, Plato.
2. Was Socrates right in submitting to unjust punishment?
3. Memorize his saying, at the end of this chapter.

CHAPTER IX

ALEXANDER THE GREAT

Points to Be Noted

War between the Greek cities; their conquest by Philip of Macedonia; Philip's plan.

Alexander's boyhood; how he managed his kingdom.

His defeat of the Persians; his march to the East; his plans for his empire.

Alexander's death; what became of his empire.

54. Philip of Macedonia Conquers the Greeks. We have seen how the Athenians and Spartans joined together in the wars against the Persians. But when all danger from the Persians was past, and Athens became so great and powerful, Sparta grew very jealous of her. This jealousy finally led to a great war between the two cities. Most of the other cities of Greece took part in the war, some on one side and some on the other. When at last the war was over, Athens was no longer the rich and powerful city she had been. She had lost her fleet, most of the subject lands over which she had ruled, and many thousands of her citizens. From this time on there were many wars between the Greek cities, until at length they all became so weak and exhausted with fighting that it was an easy matter for a king who lived to the north of Greece to come down and conquer them all. This king was named Philip, and he ruled over the country called Macedonia.

55. Philip's Plan. When King Philip had conquered the Greeks, he treated them kindly. He told them that he was planning to go on into Asia and conquer the Persians, and the Greeks willingly agreed to help him. But before Philip could carry out his plans he died, and his son Alexander became king in his place.

56. Alexander As a Boy. Alexander soon showed that he was an even greater man than his father had been. While he was still a boy, a beautiful but wild and high-spirited horse had been brought to his father's court. None of the king's men could manage it, and Philip was about to send it away when Alexander said,—

"I could manage that horse better than those men do."

STATUE OF ALEXANDER THE GREAT

The king heard what his son said, and gave him permission to try. Alexander ran forward, and took the horse by the bridle. He had noticed that the horse seemed to be afraid of the motion of his shadow, so he turned him

directly toward the sun. Then he stroked him gently with his hand until he became quiet.

When this was accomplished Alexander gave one quick leap and was on the horse's back, and in a little while he was riding him quietly about the yard. King Philip was so pleased that he gave him the horse for his own, and in later years it carried him safely through many battles. Alexander was so fond of this horse that, when it died, he built it a splendid monument.

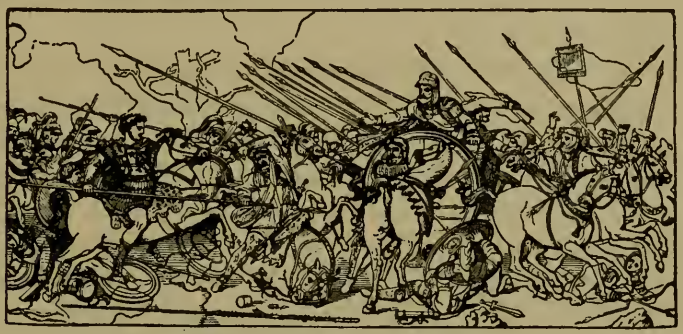
57. Alexander Becomes King. Alexander was only twenty years old when he became king, but he soon showed that he could manage his kingdom as well as he could his horses. Because the king was so young, the peoples whom his father had conquered thought that they could now win back their freedom. But Alexander marched swiftly from one end of the kingdom to the other, and everything was soon quiet again. The young king then prepared to carry out his father's plans, and make war on the Persians. He gathered an army of Macedonians and Greeks, and with this he crossed over into Asia.

58. His Battles with the Persians. Alexander fought three great battles with the Persians. Although the king of the Persians had twenty times as many men as Alexander had, Alexander won all three of the battles. This was partly because the Greeks and the Macedonians were much better soldiers than the Persians. Also it was because the Persian king was a poor general and such a coward. Almost before the fight had begun, he would leave his chariot, mount a horse, and gallop away. Of course his soldiers would not fight after their leader had fled.

59. Alexander's Conquests. After the third battle, the Persian king was killed by some of his own men, as he was trying to get farther and farther away from Alexander. Alexander himself then became ruler of the mighty empire

MAP OF ALEXANDER'S EMPIRE

of the Persians. Besides Persia itself, he got Palestine, where the Jews lived, and Egypt, which was older and richer than any of the other countries. After he had won these countries, Alexander marched far eastward into Asia, looking for other lands to conquer. On and on he marched, for many months, over mountains and burning deserts and fertile plains. He found many strange lands, and conquered many strange peoples. But still he urged his army on, until the soldiers began to fear that they would never see their homes again.



ALEXANDER DEFEATING THE PERSIANS
(From a Greek mosaic)

At last they reached India, which you know Columbus tried to reach by sailing around the world in the other direction. Here Alexander's army refused to go farther, and he was forced, much against his will, to turn about and return to Persia.

60. Alexander As a Ruler. But you must not think of Alexander only as a great conqueror. He was a great explorer as well, and wherever he went he gathered specimens of strange plants and animals, and sent them back to learned men in Greece. He also sent back accounts of the lands which he conquered, and in that way he added a great deal to what men then knew about the world. He

was also a wise ruler, and founded many new cities in Asia and in Egypt. After he had returned from India, his mind was full of plans for making one great empire out of the many countries over which he ruled. The capital of this empire was to be in Persia; and the Greeks, the Macedonians, the Jews, the Egyptians, and the people of India were all to have part in it.

While he was full of these plans, he suddenly became ill of a fever, and died. He was only thirty-two years old; yet he had been king for nearly thirteen years, and had done more wonderful things than any other king ever did either before or since.

61. Greeks After Alexander. After Alexander died, there was no one who could rule over his vast empire, and it soon fell to pieces. The Macedonians continued to rule over the Greeks for more than a hundred years. Then, when they lost their power, there was another people ready to step in, and to take their place as rulers of the Greeks. So the old Greeks never got back their freedom; and since a people who are not free seldom have noble thoughts, or do noble deeds, the Greeks never again became as great as they had been in the glorious days of Themistocles and Pericles.

Topics for Review and Search

1. Trace Alexander's march on the map (p. 50).
2. What is the difference between an empire and a kingdom?
3. Why should Alexander be called "the Great"?

CHAPTER X

THE SPREAD OF GREEK CULTURE

Points to Be Noted

Influence of the Greeks on the world of today.

How Greek culture was spread; Greek cities on the Mediterranean coast; founding of Greek cities in the East.

Alexandria; its commerce and wealth; its schools and library.

Roman conquests of Greek cities; how the Romans learned from the Greeks.

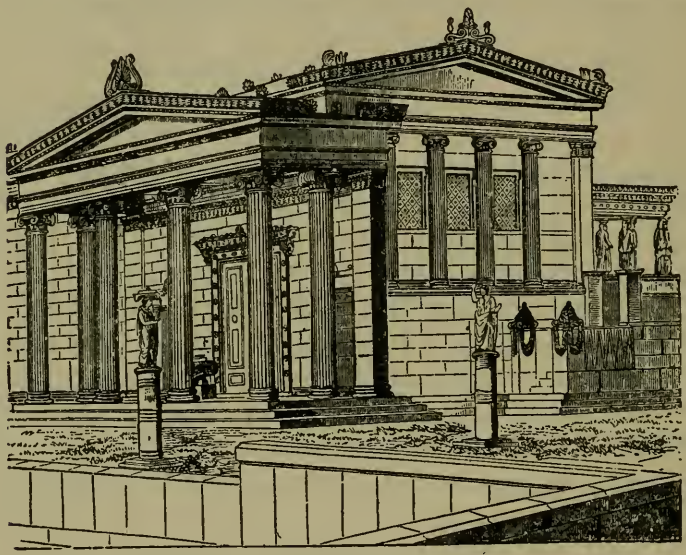
62. What Greece Has Given Us. Though the Greeks lost their freedom, the benefits of their achievements were not lost to the world. In almost every great school in Europe and America today, the works of poets such as Homer, who sang about the Trojan war, are still read with delight. The teachings of Greek philosophers still influence the thoughts and actions of men. There is scarcely a modern city in which there are not buildings copied, wholly or in part, after the great temples on the Acropolis. And on the walls of homes and schoolrooms all over our country are photographs and plaster casts of the masterpieces of Greek sculpture.

63. How Greek Culture Was Spread. How was it, you may ask, that Greek knowledge and wisdom and art were passed on to other peoples, and so handed down to us through the many centuries which lie between us and the Greeks?

We have seen how skillful and daring the Athenian sailors were. Those of many other Greek cities were no less enterprising. Long before the Persian wars began, thousands of Greeks had found new homes for themselves in distant lands, and Greek cities dotted the coasts of Asia Minor, of Italy, and of Sicily, and lined the shores of the Aegean and Black Seas. The Greeks showed good judgment in selecting sites for their towns, and many great seaports of the present day stand on the ruins of ancient Greek colonies.

Among these are Marseilles in France, Naples in Italy, Syracuse in Sicily, and Constantinople in Turkey.

In their colonies the Greeks kept up the religion, language, and customs of their mother country; and the less civilized peoples among whom they settled learned from them their ways of living. When Alexander conquered the East, he founded many more cities, and the rulers who



A TEMPLE ON THE ACROPOLIS (The Erechtheum)

came after him followed his example. Thus the Greeks became the teachers of the East as well as of the West.

64. Alexandria, a Center of Greek Culture. Alexandria, in Egypt, was the most famous of all the cities founded by Alexander the Great. It stands at the mouth of the Nile River, and it was in ancient times what it still is today, a great commercial center. Ships from all over the Mediterranean came to its harbor. River boats brought to it the produce of the fertile Nile Valley. Caravans connected

it with the cities of Asia, and with ports on the Red Sea from which commerce was carried on with far-off India. Alexandria became very rich as a result of this trade, and it was adorned with magnificent temples and public buildings.

65. Its Library and Scholars. One group of these buildings formed something like a modern college or university. The chief building was the library, in which were more than five hundred thousand books, the largest collection in ancient times. You must remember that books in those days were very different from those of our own day. They were written by hand, usually upon parchment made from sheepskin, or upon paper made from the papyrus plant. They were then rolled around two sticks, as you may see in the picture on page 101. Besides the library there were in Alexandria observatories for watching the stars, and botanical and zoölogical gardens for studying plants and animals. There were also great halls at which scholars lived at the public expense. Learned men came to Alexandria from all over the known world to study and to write books. It was here that the Jews translated the Old Testament into Greek, because that was the language which could then be read by educated men everywhere. It was here also that the scholars lived who first studied and discussed the writings of the New Testament. Here, too, lived Ptolemy, a Greek writer on geography, who taught that the earth is a globe. His book, as we shall see, helped Columbus, long afterwards, to discover the New World.

66. The Romans Adopt Greek Culture. In the course of time, all the lands in which the Greeks had settled were conquered by the Romans. The conquerors carried off to Rome many of the most precious things in the Greek cities, such as statuary, vases, and books. These objects helped the Romans, who were a strong and warlike but rather rude

and uncultured people, to appreciate Greek art and learning. It became the custom for the Roman young men who could afford to do so to go to some Greek city, such as Athens or Alexandria, to complete their education, just as many American young men and women go to Europe for the same purpose.

Thus it was that the Romans learned to know and value Greek culture. Later we shall see what they added to this culture, and how they in turn passed it on to other peoples.

Topics for Review and Search

1. What pictures of Greek buildings and statues have you seen?
2. Study the picture on page 54, and find buildings in your town which show similar columns, ornaments, etc.
3. Locate on a map the modern cities which were first settled by the Greeks.
4. Write a description of a Greek library.
5. The followers of Christ wrote the New Testament in Greek. Why did they do so?
6. Find out what became of the library at Alexandria.

CHAPTER XI

EARLY DAYS OF ROME

Points to Be Noted

The peninsula of Italy; its location, form, climate, surface, rivers, early towns.

Rome; its location, and the story of its founding.

Growth of Rome under the kings.

A republic established; its government; Horatius at the bridge.

The two classes in Rome; rights denied the plebeians; their struggle for full citizenship; its results.

67. The Peninsula of Italy. Turn again to your map of Europe, and look once more at the three peninsulas which extend from it into the Mediterranean Sea. Greece, the smallest and most eastern one, we already know as the home of the great men of whose deeds we have just been reading. We must now turn our attention to Italy, the peninsula which lies west of Greece and east of Spain. This was the home land of the Romans, who conquered the Greeks and spread their culture over most of western Europe.

In form, Italy is long and slender, and is shaped like a huge boot. You will see it on the map, lying in the midst of the Mediterranean, its toe to the south and its heel to the east. The central position of Italy gave its people an advantage over others in carrying on trade, and helped them also to conquer and rule the Mediterranean world.

68. The Climate. To the north of Italy is a high chain of mountains, called the Alps. These protect Italy's sunny plains from the cold northern winds, while the sea about it is warmed by the hot currents of air from the deserts of Africa. The winters in Italy are milder, and the summers warmer, than with us, so that the orange and olive grow

there in latitudes in which our country produces pears and apples.

69. Mountains and Rivers. South of the Alps lies the broad

MAP OF ITALY

plain of the River Po, the largest river in Italy. The valley of the Po is separated from the rest of Italy by the long range of the Apennine Mountains. These mountains sweep

across the peninsula from west to east, and then extend southward to the toe of the boot, dividing Italy into an eastern and a western slope. The western slope is longer and more gentle than the eastern. It is divided about midway by the Tiber, the only river, south of the valley of the Po, which is deep enough throughout the year to float boats and small ships.

70. Early Towns in Italy. From early times this western slope of Italy was dotted with little towns. These were always built on a hill, or in some high situation that could easily be defended against an enemy. There the settlers placed their fort, or citadel, and the rest of the town clustered about it. The people went out into the surrounding country to cultivate their farms and tend their cattle, but to this spot they always retreated in time of danger. Every town lived more or less to itself, obeying its own king, fighting its own battles, and controlling a few miles of land about it.

71. Growth of Rome. In very early times such a town lay on the south bank of the Tiber, about twenty miles from the sea. It was called Rome, and at first was probably not very different from many other towns in Italy. As time went on, however, it became much greater than its neighbors. It conquered first the cities that lay nearest to it, then those farther and farther away, until it made the whole of Italy its own. After this it reached out and conquered all the countries about the Mediterranean, and, in a certain sense, became what it has often been called, "the Mistress of the World."

We do not know just when, or how, or by whom the beginning of Rome was made; for there was so little writing in those early days, that no account given at the time has come down to us. But, like the Greeks, the Romans of later days made up many stories of the early years of their

city, which they accepted as true and have handed down to us.

72. Romulus and Remus. According to these stories, the first settlers at Rome came from a little city near by, under the leadership of twin brothers named Romulus and Remus. When babies, they had been set afloat in their cradle upon the Tiber River by the order of their wicked uncle. They had drifted ashore at a place where seven low hills rose upon the southern bank of the stream, and had been cared for by a wolf and a woodpecker until a shepherd found them. When they grew to manhood, they returned with a band of followers to found a city upon the Palatine, the hill at whose foot they had been rescued.

ATTENDANTS UPON A KING OR CONSUL
The outer gown which they wear is called a toga

73. Rome under the Kings. Romulus became the first king of the city, and six kings ruled after him. Under these rulers the city grew, until all seven hills were occupied, and were surrounded by a great wall. Roman lands outside the city were increased, bit by bit, through conquests from their neighbors; so that, in the time of the last king, Roman territory extended along the southern bank of the Tiber to the sea, and for about

the same distance up the river from Rome. Just across from Rome a hill had been fortified as an outpost against the neighbors to the north, the Etruscans.

74. A Republic Established. The seventh king was so cruel and proud that the people turned against him, and drove him and his family from the city. They then set up a republic, and took an oath that they would never again allow any one to become king in Rome. They agreed that two men, called consuls, should be elected each year. These consuls, with a Senate made up of three hundred men from the oldest and noblest families of Rome, ruled in the place of the kings.

75. Horatius at the Bridge. The banished king was not willing to give up his kingdom without a struggle. He called on the Etruscans for help, and their army marched on Rome and seized the hill on the opposite bank of the Tiber. The Etruscans were just about to march across the wooden bridge leading to the city, when a young noble named Horatius, and two companions, volunteered to defend the narrow entrance to the bridge while the other Romans tore it down behind them. Though many of the enemy tried to overcome them, the three Romans, wounded but unflinching, fought until the bridge began to tremble. Their friends warned them to return while there was still a way. At the call, Horatius's companions darted back across the bridge; but their leader lingered, fighting to the last. Then, just as he had turned to cross, the bridge fell with a mighty crash; and he was left, cut off among his enemies.

The Etruscans called upon Horatius to yield. Instead he plunged, with all his armor on, into the yellow torrents of the Tiber. Many times he seemed sinking in midstream, but each time he rose again. At last, swimming manfully, he reached the other shore in safety. Rome was saved; and though the war continued for some time, the city was

never again in such danger of falling under the rule of the wicked king.

76. Struggles Between the Classes. The victory over the king, however, did not bring peace to Rome. There were troubles within the city itself, and warlike neighbors on every side without. Rome had now some thousands of men who could fight in her armies if they were needed. But the greater number of these men were not allowed to take part in the government, or to share in the public land gained through war. This was because they were newcomers in Rome, and were not descended from the old families which had settled the first three hills. They were called plebeians, while the descendants of the old families were called patricians.

The plebeians were not satisfied to go on fighting for Rome, and yet receive none of the benefits of their success in war. At length they left the city in a body and encamped on a hill not far away, where they threatened to found a new city. This threat made the patricians grant them more privileges, and they returned to Rome. But the struggle went on for two hundred years, until at last the plebeians gained full rights, and no distinction was thenceforth made between them and the patricians.

Topics for Review and Search

1. Find cities in the United States in the same latitude as Rome. Explain the differences in climate.
2. What were the advantages of Rome's location?
3. Compare the peninsulas of Italy and Greece. Which has more natural advantages?
4. Read other stories of the early kings. (See Harding's *The City of the Seven Hills.*)
5. Let some pupil recite the stanzas about Horatius given on pages 37-38 of *The City of the Seven Hills.*

CHAPTER XII

THE STORY OF CINCINNATUS

Points to Be Noted

Rome's wars with her neighbors; her army entrapped by the Aequians.
Powers of a Roman dictator; Cincinnatus appointed to rescue the army.
His orders; the march; the army rescued; how the Aequians surrendered.
Cincinnatus lays down his arms; the American Society of the Cincinnati, and the city named after it.

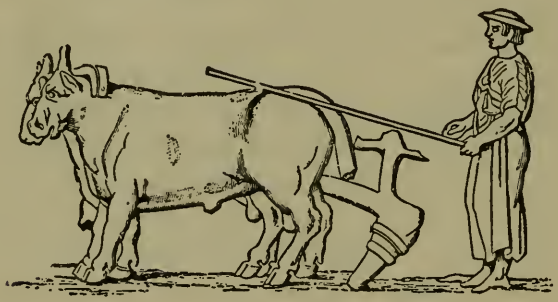
77. Rome's Wars with Her Neighbors. While the struggle between the patricians and the plebeians was going on, Rome was constantly troubled by attacks from her neighbors. When the city was in real danger, the patricians and plebeians would cease their quarrels for a time, and would march out together to defend their lands. It was during one of these many struggles that a Roman called Cincinnatus made his name famous, because of his ability and his virtues.

78. Attack of the Aequians. A band of Aequians, a sturdy people who lived on the slopes of the mountains east of Rome, marched into the Roman lands, and began to burn and to plunder. A Roman consul led an army against them, but the Aequians soon discovered that he did not wish to fight. They then laid siege to his camp, by throwing up earthworks around it, and so they held his army as if it were in a trap. However, some of the Romans succeeded in passing through the lines of the enemy, and hastened to the city with the news that the army was surrounded.

79. Cincinnatus Appointed Dictator. When the Romans heard this, the Senate was hurriedly called together, and it

decided that a dictator must be appointed. A dictator was a man elected in time of great danger to take the place of the two consuls, who so often disagreed that their quarrels weakened the army. He had all the powers of a king, and as long as the danger lasted, the people obeyed the dictator's commands without question. Lucius Quintius, who was called "Cincinnatus" on account of his crisp, curly hair, was the one whom they chose to meet their present difficulty.

Although Cincinnatus was a patrician, he was a poor man and tilled his own little farm of four acres on the other



ROMAN PLOW

side of the River Tiber. When the messengers came to announce to him that he had been appointed dictator, they found him plowing in the fields, without his "toga" or outer gown. They bade him leave his work and put on his toga, that he might listen with due respect to the commands of the Senate. This he did, wondering what could be the message.

80. Cincinnatus Rescues the Army. Then the messengers saluted him as dictator, and bade him come to Rome and take command. Cincinnatus obeyed, and went with them into the city. He commanded that all who were of an age to act as soldiers should come together before sunset, each

bringing twelve large wooden stakes, besides his arms, and food for five days. When the time came, the men set out, with Cincinnatus marching before them and bidding them hasten. At midnight they reached the camp where the Aequians were laying siege to the Romans. Cincinnatus first went all about the place, in order to discover, as well as he could in the darkness, how it was arranged. Then he drew his men silently around the camp, directing that at a given signal they should all raise a shout, and begin digging a trench and driving their stakes before it for defense.

A ROMAN SOLDIER

When all was ready, the signal was given; and their mighty shout terrified the Aequians and carried joy to the hearts of the imprisoned Romans. These seized their arms and rushed upon the Aequians, just as the latter were turning to attack the soldiers of Cincinnatus. Before daylight the Romans had conquered, for the Aequians were attacked from both sides at once, and were fighting unknown numbers in the darkness of the night.

81. The Aequians Pass Under the Yoke. After the battle was over, the enemies of the Romans were not destroyed, for Cincinnatus said: "I want not the blood of the Aequians. Let them depart in peace. But, before they go, we must have a confession that their nation is defeated and subdued. They must all pass under the yoke." He ordered two spears to be driven into the earth, and a third one fastened across their tops. Under this the Aequians were obliged to pass, without their arms, and with but one garment on their backs. This was done to show that they were now as peace-

ful and subdued as the patient oxen that plowed the Roman fields with the yoke upon their necks.

82. Cincinnatus Lays Down His Power. Cincinnatus was not made vain either by his great victory or by the honor that was shown him afterwards. On the sixteenth day after he had received the command, he laid down his power and returned to his little farm and his plowing. For giving up his power so easily when his work was done, he has been as much admired as for his success as a general.

ROMAN STANDARD BEARER

At the close of our Revolutionary War, General Washington and his companions did the same thing that Cincinnatus was praised for doing so many centuries before. They too gave up their places as generals and officers in the army, and went peacefully back to their farms and shops. They thought of Cincinnatus at the time, and they joined together to form a society which they called "the Cincinnati," after this old Roman. This society, in its turn, gave its name to the city of Cincinnati, in the state of Ohio. From this you can see how long a man's name may last in the world, if he is strong and noble enough to do something which people will be glad to remember.

Topics for Review and Search

1. Why was it necessary to have a dictator in times of danger?
2. Cincinnatus was regarded as a model Roman. What were his good qualities? Why was he admired for laying down his command?
3. A Roman army was once obliged itself to pass under the yoke. Read an account of its surrender at the Caudine Forks.

CHAPTER XIII

ROME'S WARS WITH CARTHAGE

Points to Be Noted

Rome's wars with other peoples of Italy; conquest of the peninsula.

Location of Carthage; its sea-power; its rivalry with Rome.

Genius of the Barca family; Hannibal's oath; Hamilcar and Hannibal in Spain.

Hannibal's plans; his march through Gaul; how he crossed the River Rhone; difficulties in crossing the Alps.

Hannibal's success in Italy; battle of Cannae; the terror of the Romans; courage of the Senate; how the Roman generals fought Hannibal.

Cause of Hannibal's failure in Italy; his recall to Africa; defeat of Carthage at Zama; terms of peace; Hannibal's death.

Revival of Carthage; its final destruction.

83. All Italy Under Roman Rule. The Romans waged many, many wars with the other peoples of Italy, first with those near at hand and then with more distant ones. The same qualities of courage, discipline, and resourcefulness which brought them victory over the Aequians brought them victory over these other peoples also. In the end the entire peninsula of Italy as far as the valley of the River Po was conquered, and came under Roman rule.

84. Rivalry of Rome and Carthage. Just across the Mediterranean Sea from Italy, on the coast of Africa, was the city of Carthage. It was larger and richer than Rome, and its people ruled a great part of the coasts of Africa, Spain, and Sicily. The Carthaginians were the leading traders and sailors of their day; and they regarded the sea as belonging to themselves alone. They are said to have boasted that, without their permission, the Romans could not even wash their hands in its waters.

When Rome began to rule the peninsula of Italy, she

became a close rival of Carthage for power in the West. The struggle which followed was the longest and hardest that Rome ever experienced. It began in Sicily in the year 264 B.C., and it continued through three great wars, until Carthage was overthrown.

85. Hamilcar and His Son Hannibal. In the first war, Rome conquered the island of Sicily. The Romans were fighting, in this and in the next war, not only against the might of the powerful city of Carthage, but against the genius of a family of great generals. The first of this family was named Hamilcar Barca. His son Hannibal was one of the greatest generals that ever lived. The part which he played in the second war was so important that it is often called the war with Hannibal.

After the loss of Sicily, Hamilcar set out to conquer Spain for Carthage. But before leaving that city he led Hannibal, who was then only a boy, before the altar of one of the Carthaginian gods, and said: "Lay your hand upon the sacrifice, my son, and swear that you will never be friends with Rome so long as you shall live."

Hannibal did as he was bidden, and went with his father to Spain with the thought deep in his breast that he was now the enemy of Rome forever. He grew up in his father's camp, and was his companion while he conquered the rich peninsula of Spain for Carthage. Before Hamilcar died, Hannibal had learned all that his father could teach him of warfare and of government.

86. Hannibal's Plans. After his father's death, Hannibal became commander of the Carthaginian army. His men were so filled with love and admiration for him, that they were ready to follow him anywhere, and do anything that he commanded. He immediately began preparations for an attack upon Rome. He determined that this war should be fought on Roman, and not on Carthaginian ground; in

Italy, and not in Africa. He had the choice of two ways of reaching Italy from Spain. He might cross the sea in Carthaginian ships, or he might go by land, through Spain and Gaul. He decided to go by land; but we may be sure of one thing,—that he did not know quite how difficult a path it was that he had chosen. He was the greatest man of his time, but he had no way of learning the simple facts about the world he lived in, which you are taught in every day's geography lesson.

HANNIBAL CROSSING THE RHONE RIVER

87. He Marches into Gaul (218 B.C.). It was in April that Hannibal started on his long march. Besides the many thousand men who made up his army, he took with him thirty-seven elephants to use in battle, and many horses and mules to carry the baggage. As soon as he got out of the territory that Carthage had conquered, his troubles began. He had to fight his way against unfriendly natives in northern Spain. When he came to the swiftly flowing

Rhone River, the Gauls tried to prevent his crossing. However, the army safely crossed in canoes and boats, which they collected along the river; but great rafts had to be prepared to ferry the elephants over.

88. Passage of the Alps. After crossing the Rhone, the way was easy until the foot of the Alps was reached. There the greatest difficulties of the march began. The way now lay along steep, narrow paths, up which the horses and elephants could scarcely climb. Often a single misstep would have sent them rolling and tumbling a thousand feet down the mountain side, to be dashed to pieces on the rocks below. Then, too, the people who inhabited the mountains were unfriendly. They stationed themselves on either side of the path up which the army toiled, and hurled stones and weapons upon them from the heights above. These threw the long line of baggage animals into great disorder, and the wounded and frightened horses galloped to and fro, and either fell themselves or crowded others over the cliffs and down the mountain side. Again and again Hannibal was obliged to take some of his men, and clamber up the cliffs to drive off these enemies.

On the ninth day after they had begun their ascent, the army reached the summit of the pass. After that, they were no longer troubled by attacks from the mountain tribes. Here Hannibal remained for two days, in order to rest his men and beasts. While they tarried there, many of the horses which had taken fright and run away came straggling into camp.

After resting sufficiently, they began the descent into Italy. New difficulties now presented themselves. The way was downhill, to be sure, but the slope was more abrupt than on the other side of the mountains. It was late in the autumn; and, since the cold comes early in these high regions, the paths were already covered with a thin

coating of newly-fallen snow. This caused men and beasts to slip, making the descent more dangerous than the ascent had been. At one place they found that a landslide had completely blocked the path, and it took four anxious days of hard labor to cut out a new road for the horses and elephants in the side of the rocky cliff.

Through all their trials and dangers, Hannibal cheered and encouraged his army. When they reached a height from which the rich plain of the River Po could be seen in the distance, he cried out:

"There is Italy! There are friends waiting to welcome you and aid you against the tyrant Rome! You have now climbed not only the walls of Italy, but of Rome itself! After one battle, or at most two, all these fertile fields will be yours."

Then the soldiers pushed on with new courage. On the fifteenth day after they had entered the Alps, they descended into Italy. But the army was greatly weakened by the hardships of the way and the fights with the natives. More than half of the men and horses, and many of the elephants, had been lost. The soldiers who remained were so worn by their sufferings that they looked more like shadows than men. However, after resting a few days, all were ready once more to follow their dauntless commander wherever he chose to lead them.

89. Hannibal in Italy. The Romans were surprised and dismayed when news came that the Carthaginian army was already in Italy. They hurriedly gathered together their forces, and sent them on to meet the enemy. Any one but Hannibal they might have stopped, but him they could not check. He defeated them in battle after battle, and swept on in a torrent that could not be resisted. In one battle, at Cannae, the Romans lost nearly 70,000 men, including eighty senators; and the Carthaginians gathered from the dead

on the field enough gold rings to fill a bushel measure. After that, the name of Hannibal became a word of fear to old and young alike; and nearly two hundred years from this time the memory of that terror still lingered. A Roman poet then wrote of him, calling him "the dread Hannibal," and saying that his march through Italy was like the sweep of the eastern gales that had wrecked so many Roman fleets in the waters of Sicily, or like the rush of flames through a blazing forest of pines.

The Romans were long in learning how to defeat Hannibal. He was greater than they, and as long as he remained in Italy the city of Rome trembled. But the Senate remained strong in the midst of the public terror. The Roman generals, too, though they could not overcome Hannibal in battle, learned to be cautious. They would no longer lead their armies out to fight, but hung about watching his camp, in order to capture any of the Carthaginians who might become separated from the main body while gathering food for themselves or for their horses. They sought to defeat Hannibal by cutting off his supplies, and so make it necessary for him to leave Italy.

In the end Rome succeeded, as she nearly always did. "The Romans," said an old writer who described this war, "are never so dangerous as when they seem just about to be conquered." Hannibal found that he was fighting a people who could replace a defeated army with another which was just as ready as the first to fight to the death. Most of the peoples of Italy, too, remained faithful to Rome in this time of trial; and Hannibal was disappointed in getting the help from them upon which he had counted. At last, he was forced to look to Africa and to Spain for new men and for supplies for his army. But when his brother came over the Alps, bringing help from Spain, he was defeated and slain by the Romans before Hannibal knew

that he had arrived in Italy. Besides all this, the Senate found men and ships enough to carry the war over into Spain and Africa. By and by, the Carthaginians were forced to order Hannibal back from Italy to defend Carthage itself against Roman attacks.

90. Hannibal Returns to Carthage. After fifteen years of victories, which had brought the war no nearer to a close, Hannibal was at last obliged to leave Italy. The general in command of the Roman army in Africa was Scipio, called "Africanus," from his deeds there. He was an able general, and had just brought the war in Spain to an end, where, as he reported to the Senate, he "had fought with four generals and four victorious armies, and had not left a single Carthaginian soldier in the peninsula." Now he was to do something greater still, something that no Roman had ever yet done—that is, defeat Hannibal in open battle.

91. The Battle of Zama (202 B.C.). This battle took place near a little town named Zama, about two hundred miles inland from Carthage. Scipio had more troops than Hannibal, but Hannibal had about eighty elephants, and he hoped to win the battle with these. The Romans, however, were now used to fighting against elephants. They opened great lanes in their ranks, and let them pass harmlessly through, while the soldiers hurled spears and other weapons at them, to drive them along or turn them back. Then the Roman foot-soldiers charged the Carthaginians, shouting their war-cry and clashing their swords against their shields. After a hard fight the soldiers of Hannibal were overcome. Only the general, with a few of his horsemen, succeeded in escaping.

92. Death of Hannibal. The Carthaginians were now forced to make peace, by giving up all of their possessions outside of Africa. The Romans still so feared Hannibal that, before many years had passed, he was compelled to

flee from Carthage to escape being put to death at their order. Even then, Roman messengers pursued him from kingdom to kingdom, on the eastern shores of the Mediterranean, till at last he took his own life to avoid falling into the hands of these unforgiving enemies.

93. Carthage Destroyed (146 B.C.). In the years of peace which followed this war, Carthage regained something of her former prosperity. Then the jealous Romans, fearing that the Carthaginians might again become dangerous, began the third war. In this they laid siege to Carthage itself, and in 146 B.C. utterly destroyed it. Even the ground upon which the city had stood was plowed over and sowed with salt, so that it might never more be used by men, or even covered by vegetation.

So ended the wars with the Carthaginians. Rome had destroyed her greatest rival, and the way was open for her to seize the rule over the whole Mediterranean world.

Topics for Review and Search

1. What good qualities did the Romans show in the wars with Carthage? What bad ones?
2. Trace on the map Hannibal's route into Italy (see p. 92).
3. Find out how Hannibal used his elephants in battle.
4. Why had Hannibal counted on getting help against Rome from the peoples of Italy? Why did they remain loyal to Rome?
5. Did the Romans do right in destroying the city of Carthage?
6. What is the present name of the territory in which Carthage once stood? By whom is it ruled?

CHAPTER XIV

ROME AND THE MEDITERRANEAN WORLD

Points to Be Noted

Roman territory in 133 B.C.; why Roman rule had spread.
Roman aqueducts; construction of Roman roads.
Wealth obtained through conquest; a triumphal procession.
Effects of the conquests on the Roman generals; on the common soldiers; on the Roman government.

94. The Mediterranean Becomes Roman. Spain, Africa, Sicily, and the other islands of the Mediterranean, came into the hands of Rome as a result of the Carthaginian Wars. In the eastern Mediterranean, Macedonia, Greece, and Asia Minor soon passed under Roman rule. This rapid spread of Roman power was partly due, of course, to the superiority of the Roman armies. It was also due, in large part, to the fact that the Romans were then the only people that knew how to rule well, to put down pirates and robbers, and to make the world safe for peaceful men to live in. The result was that, before sixty years had passed, Rome had obtained control of practically all of the lands that border upon the Mediterranean Sea, in the East as well as in the West.

95. Public Improvements. In whatever region the Romans went, they made aqueducts, built bridges, and erected public buildings, as they had long been doing in Italy itself. You can get a good idea of what the Roman temples and public buildings were like from the pictures of the Forum and of the Capitol at Rome, on pages 76 and 79. The Roman aqueducts were great stone troughs—sometimes built high in the air, on arches—in which water was brought from the pure sources in the hills, many miles away.

THE ROMAN FORUM (RESTORATION)

The hill in the background is the Capitol; to the right-hand side of it is shown the citadel of Rome

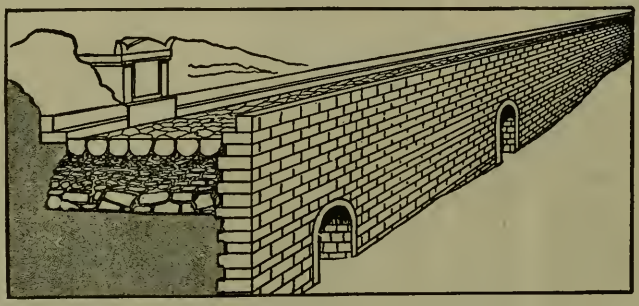
96. Roman Roads. Most useful of all, perhaps, were the good roads which the Romans built to all the lands that came under their rule. The original purpose of these was to enable Rome to send her armies swiftly to the points where they were needed. But they also served, for more than a thousand years, the purposes of peaceful trade. The roads were constructed by placing a layer of large flat stones on the ground; then a thick layer of smaller stones, cemented together with lime; then a thinner layer of still

RUINS OF ROMAN AQUEDUCT
The water flowed in a trough on top of the arches

smaller stones. On top of all, blocks of very hard stone were laid, and fitted closely together, so as to make a perfectly smooth surface either for walking or driving. Is it any wonder that roads built with such care have lasted to the present day? Along these roads the Romans placed milestones, in order that travelers might know at any point just what their distance was from Rome. Where the towns were far apart, stations were built by the way, at which they might rest and hire fresh horses to carry them on their

journey. Traveling by land now became much easier than it had ever been before, and distant countries seemed to be drawn closer together, just as they have been in our own day by the construction of railroads and telegraphs.

97. Rome Becomes Wealthy. The conquest of these many lands brought Rome great power, and also vast wealth. So much gold and silver was placed in the Roman treasury after the defeat of the king of Macedonia that never after-



A ROMAN ROAD ACROSS A MARSH

ward did Rome have need to raise a war tax from her own people. A description of the triumph with which the conqueror of Macedonia celebrated his return to Rome will give us an idea of the rich spoils that Rome won in her victorious wars.

98. A Triumphal Procession. The celebration of this triumph lasted three days. On the first day, two hundred and fifty chariots, filled with pictures and statues taken from the Greeks, passed along the Sacred Way leading through the Forum and up to the Capitol. On the next day were shown the rich arms and armor which had been captured—helmets and shields, gleaming swords and spears, and so forth. Behind the wagons which bore the arms marched several thousand men, each bearing a basin full of silver coin, or carrying a silver bowl, goblet, or cup, cap-

tured in the war. The third day furnished the finest sight of all. First came the trumpeters, sounding warlike notes. Then came young men, leading one hundred and twenty fat oxen gaily decorated for the sacrifices to the gods. After the cattle marched seventy-seven men, each carrying a basin filled with gold coin; and with them came others who bore the golden goblets and dishes which the Macedonian king

VIEW OF THE CAPITOL (RESTORATION)

had used at his table. The chariot of the king came next, with his armor and crown in it; and following that, came the king's little children, two boys and a girl, with their attendants and teachers. Even among those stern conquerors, many hearts were touched at the sight of these unfortunate children. At a little distance, came the king himself, clothed all in black, and walking quite alone so that all the people might have a good view of him. Then there appeared the victorious Roman general, dressed in a robe of purple and gold, and riding in a splendid chariot, with a laurel branch in his right hand. Last of all came the soldiers of his army, bearing laurel branches and singing songs

of victory. Every great conquest made by a Roman general was followed by a triumph similar to this.

99. Change in Roman Character. Rome could not establish her rule over all the Mediterranean lands without its making a great difference in the Romans themselves. Their great men were no longer like Cincinnatus, who left the plow to fight for his country and returned to it when the danger was past. The Roman generals now became very rich men, and spent all their time in war or in public business. As often happens when money comes suddenly to those who have not earned it, many Roman rulers became extravagant, greedy, and cruel, and robbed the helpless people whom they governed.

The common soldiers, too, had changed. Formerly each man fought in the army without pay, and in time of peace supported himself and his family by means of his little farm. Now many men made a business of fighting, and served in the army for the money and spoil that they got by it.

The land, too, had gradually passed into the hands of the rich men, and a few great farms had taken the place of the many small ones. The worst of it was that these large farms were not tilled by free laborers, but by slaves, who for the most part were captives taken in war. The poor freeman not only lost his land, but he lost also the chance to work for hire. Thenceforth he must either enlist in the army and earn his living as a soldier, or remain idle at Rome in the hope that the state would provide for him.

Topics for Review and Search

1. Make a map showing Roman lands in 133 B.C.
2. Describe the buildings shown in the pictures on pages 76 and 79.
3. How do modern cities get their water supply?
4. Watch the building of a road or street and compare with Roman methods of road-building.
5. Were the conquests outside of Italy good or bad for Rome? Why?
6. In what ways is slavery bad for masters as well as for slaves?

CHAPTER XV

THE ROMANS IN THE WEST

Points to Be Noted

Caesar's military training; his adventure with the pirates; his popularity.
The public games; chariot races; wild beast fights; gladiatorial combats.
Caesar's election to the consulship; he is made governor of Gaul.
His conquest of Gaul; revolt of Vercingetorix; the revolt put down.
Caesar and the Teutons; his two invasions of Britain; later conquest of Britain.
Roman rule and civilization introduced into the West.

100. Roman Advance to the North Sea. For about eighty years after the destruction of Carthage, the Romans remained content with the rule of the lands which bordered on the Mediterranean Sea. Then they extended their power to the English Channel and the North Sea by conquering Gaul (where France now is), and began to plan the conquest of the island of Great Britain. The man who was chiefly responsible for both of these steps was a great soldier and statesman named Julius Caesar.

101. Early Life of Julius Caesar. Caesar received his first training in war in one of those conflicts which Rome was now constantly waging in the East. One day he showed such bravery in saving the life of a fellow soldier that the commander presented him with a crown of oak leaves, which was a mark of the highest honor. Several years later he decided that he wished to be an orator as well as a soldier, so he went to Greece, as many Romans did, to study the art of public speaking.

While on his way there, he had an adventure which shows his character. He was captured by pirates, and kept at

ROMAN CHARIOT RACE

their island home until his servants could return with the large sum of money which was demanded as ransom. Though his captors were desperate men, Caesar showed no fear of them. He threatened that, as soon as he was free, he would punish them for their crimes. They laughed at this, for they liked his fearless spirit. But when Caesar was set free, the first thing that he did was to carry out his threat. He brought the robbers to justice, and even recovered his ransom money.

BUST OF JULIUS CAESAR

Caesar had already determined to accomplish something great, and he never lost sight of this purpose. He soon became one of the best orators of Rome. He was friendly and pleasant to everyone, and gave money freely to all who begged his help. He became very popular, and was elected to several offices, one after the other.

102. The Public Games. One of these offices was that of overseer of the public games. The Romans had now become very fond of such shows, and they were given a number of times each year. The games that the Romans liked best were three—the chariot races, the fights with wild beasts, and the contests of gladiators.

Generally in the chariot races each chariot was drawn by four horses, and four chariots took part. The drivers of the chariots wore different colors—white, red, blue, and green. The people took such interest in these races, that they divided into parties over them as people now do at football games.

Wild beast fights were introduced into Rome after the second war with Carthage. Then the Romans began to turn elephants, lions, leopards, and other beasts, into the "arena" of the Great Circus, and set men to hunt them for the amusement of the spectators. It is said that four hundred lions were once fought and killed at one time, to make sport for the people.

But the shows which delighted the Romans most were the gladiatorial fights. Gladiators were usually captives who had been taken in war, or slaves who had been trained to fight to amuse the people. Ordinarily they fought in pairs. Sometimes both were armed in the same way, with helmet, shield, and sword. Sometimes one gladiator would be armed thus and the other would have a three-pronged spear, and a net to throw over his opponent's head and entangle him. When one of the gladiators became disabled, the fight stopped until the will of the people was known. If they held their thumbs up, the loser was spared; if they turned them down, he was put to death.

GLADIATORS FIGHTING

103. Caesar's Costly Games. The government was supposed to furnish the money to provide for these shows, but

it had become the custom for the overseers of the games to add to them at their own expense. When Caesar was made overseer he tried to give finer spectacles than had ever been seen before, regardless of the cost. In this way he won the favor of the people; and the result was that when he became a candidate for the consulship, some time afterward, they gladly elected him.

104. Caesar Conquers Gaul (58-51 B.C.). When Caesar's year as consul was up, he was made governor of the valley of the Po and of the region about the River Rhone in Gaul. This part of Gaul had been under Roman rule for some time, but the rest of that country was still under the rule of its native chiefs. Caesar resolved to bring the whole country under Roman rule; and the lack of union among the Gallic tribes enabled him, in the nine years of his governorship, to accomplish this object.

105. Revolt of Vercingetorix. In the seventh year of his governorship, he saw a large part of his work swept away by a dangerous revolt of the Gauls. The leader of this revolt was a young and warlike chief named Vercingetorix, who was as skillful in organizing his people as he was bold in battle. Taking advantage of Caesar's absence in the valley of the Po, Vercingetorix sent messengers to all the tribes of Gaul, asking them to join him in one last effort to throw off the Roman rule. Most of the Gauls joined him gladly; and under his leadership they made war upon the Roman garrisons and upon the tribes which remained faithful to Rome.

As soon as he heard of this revolt, Caesar hastened back across the Alps into Gaul. Although it was then winter, and the rivers were frozen and snow lay thick upon the mountains, he at once advanced to attack the enemy. Caesar's energy and rapidity of movement defeated the first plan of Vercingetorix, so he formed a new one. This

was to burn the villages and towns and lay waste to his own country, so that the Romans could not find food for themselves and their horses and would be driven to leave the country through lack of supplies. In a single day more than twenty towns were burned. All about the Romans there was nothing to see but flames.

Against his own judgment, Vercingetorix consented to spare the chief city of this region; and to this Caesar laid siege. For twenty-eight days almost constant fighting took place between the Gauls who were shut up in the town, and Caesar, who was trying to take it. Vercingetorix, with his army, had remained outside the town, and tried to drive off the Romans. At length, in a pouring rain, when the walls were ill-guarded, Caesar captured the city, and massacred all the inhabitants—men, women, and children.

The war now shifted to another region, where again Caesar laid siege to a strongly fortified city. Again Vercingetorix tried to hinder his operations. This time the Gauls met with better success. For the first time in his history, Caesar was defeated in an open battle, and soon after was obliged to raise the siege. This so encouraged the Gauls that all except two of the tribes which hitherto had sided with the Romans now joined in the revolt under Vercingetorix.

But defeat only spurred Caesar on to greater efforts. He gathered together troops from all directions; and his soldiers were so devoted to him that they would follow him anywhere, and brave any danger to win his praise. In one battle, Caesar himself was taken captive and was being carried off when his companions rescued him. Long afterwards there was to be seen, in one of the temples of the Gauls, the sword which was taken from Caesar at this time.

106. Failure of the Revolt. In the end, Vercingetorix was obliged to take refuge in the city of Alesia, which stood on

a steep ridge and was well fortified. Again Caesar set to work to besiege it. It proved to be one of the most difficult tasks in his whole military life; and it required all of his genius, and all of the courage, discipline, and devotion of his soldiers, to bring it to a successful conclusion. While Vercingetorix tried to break through the lines of earthen fortifications which the Romans had constructed about the city, an army of more than two hundred thousand Gauls came to his aid, and attacked the Romans from the other side. Three great battles were fought, each of which was won by the Romans. Meanwhile, the Gauls within the city of Alesia had run out of supplies, and faced starvation.

107. Death of Vercingetorix. Vercingetorix now saw that the struggle was hopeless, and he determined to sacrifice himself in order to save his followers from massacre. He rode alone to the camp of Caesar, laid down his arms before his conqueror, and surrendered himself a prisoner. He was the greatest enemy that the Romans had met since the days of Hannibal; and the French people, who are descended from the Gauls, rightly regard him as a national hero. But the Romans never forgot, and never forgave, the deadly enemies of their country. Caesar took Vercingetorix to Rome to adorn his triumph there, and then the great Gallic hero was put to death in his prison.

108. Gaul Becomes Roman. The Roman rule was now established over all Gaul. Caesar's moderation and tact soon quieted the restless natives. In time they learned the Roman customs and the Latin language, and were admitted as Roman citizens. In the four centuries that Gaul remained under Roman rule, it became thoroughly Romanized. As a result a great part of the language, the law, and the customs of France still show the influence of the imperial city.

109. Caesar and the Teutons. But Caesar had other enemies to face before he left Gaul. When he first went to that country, he found wandering tribes of Teutons there, who had crossed the River Rhine under their king, Ariovistus, in order to find new homes. The great size of these Teutons, their fierce appearance, and their skill in the use of weapons, alarmed many of Caesar's soldiers. When it was reported that they were about to march to attack these formidable foes, many began to murmur. But Caesar knew how to deal with such followers, as well as with his enemies.

"If no others will follow me," he said, "I shall go forward with the Tenth Legion alone. I know that the men of that company, at least, are too brave ever to desert their commander."

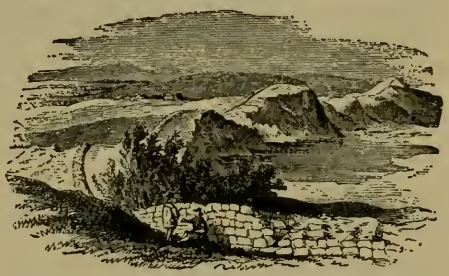
The Tenth Legion were delighted at their general's confidence in them, and the other legions were shamed into obedience. Ariovistus was beaten in battle, and he and his followers had to return to their own country. Later Caesar advanced to the Rhine, and in twelve days built a bridge over that broad and rapid stream, on piles driven into the river's bed. On this he crossed to the opposite shore, in order to teach the Teutons to leave Gaul alone. After eighteen days of victories, he recrossed the Rhine, and broke down his bridge, in order that the Teutons might not be tempted to enter again into his province.

110. Caesar Invades Britain (55-54 B.C.). Another and greater exploit was his crossing into Britain. In order to prevent the natives there from aiding their kinsmen in Gaul, Caesar built ships and twice led an expedition to that island. On the first invasion, the Britons met the Romans at the shore, and tried to prevent their landing. But a standard bearer, who carried the brazen eagle, cried out:

"Follow me, fellow soldiers, unless you would betray the Roman eagle into the hands of the enemy!"

He leaped from the ship, and the other soldiers followed; and after a fierce conflict the Britons were driven back. This time Caesar remained only a few weeks in Britain. The next summer he came again, remained longer, and made the Britons promise to pay tribute. He did not conquer any part of Britain, and the tribute was never paid. But he showed the Britons the power of Rome, and they did not afterward interfere with his work in Gaul.

111. Britain Later Conquered. When Caesar wrote a history of his wars, a few years later, he gave the Romans their first real knowledge of Britain. About a hundred years afterwards, the Romans began the conquest of the island. Large armies were sent over, and the conquest was made, little by little, from the south toward the north and west. In about forty years, all of that part which we now know as England was conquered. Then the Romans proceeded to civilize Britain. They built great walls to protect the land on the north, and four principal roads, leading out from London to all parts of the country. Some towns, too, were built, and in them the Roman language was spoken. But in the country districts, away from the roads, the Britons retained their own language and their own customs and so were not so thoroughly Romanized as were the Gauls.



PART OF THE ROMAN WALL IN BRITAIN

112. Civilization Brought into the West. Thus Julius Caesar spread the Roman power into Gaul, and paved the way for its extension into Britain. He was the greatest general that the Romans ever had, and as a statesman also

he showed the highest ability and did many important things. But we who live in America may think of him chiefly as the man who first brought into the lands which were to become France and England, the civilization which the Romans had inherited from the Greeks, and which those lands were to hand on to a new France and a new England across the sea.

Topics for Review and Search

1. Study the picture on page 82, and describe the Great Circus.
2. What qualities made Caesar a great general?
3. Why were the Romans able to overcome Vercingetorix?
4. Was it a good or a bad thing for the world that this revolt failed? State your reasons.

CHAPTER XVI

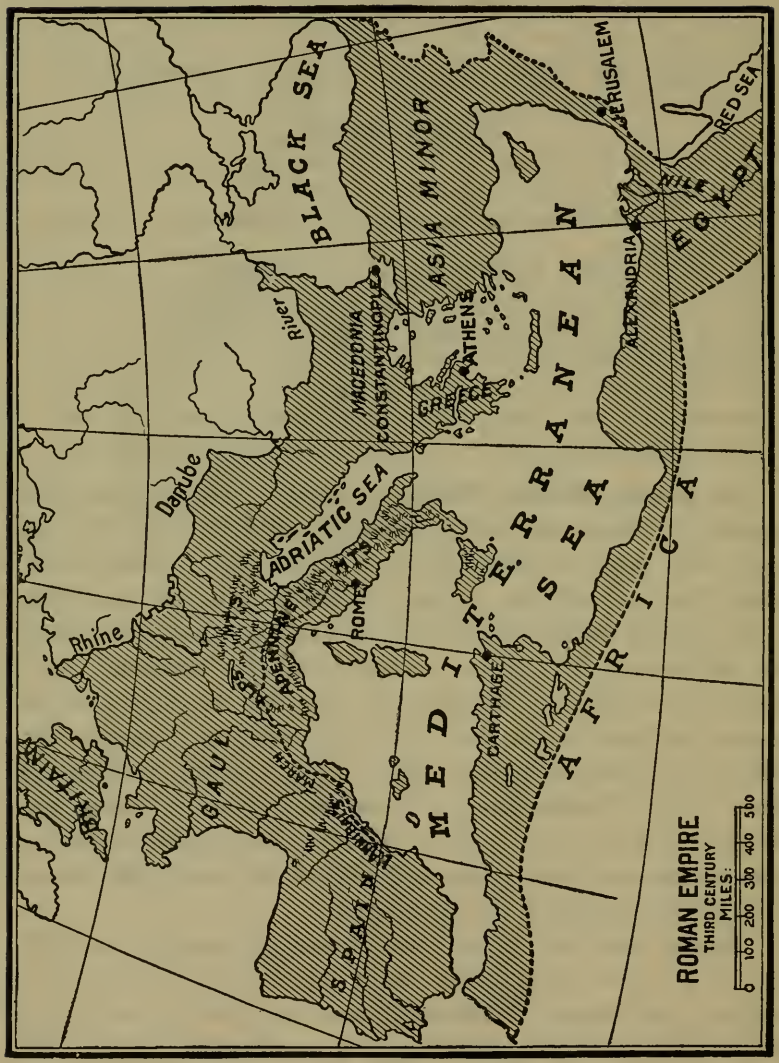
ROME THE CAPITAL OF AN EMPIRE

Points to Be Noted

Failure of the government at Rome; the remedy.
Caesar becomes master of Rome; his murder.
The Empire established by Augustus; "the Roman peace"; limits of the Empire.
What Rome has left us; how Pompeii was preserved.
The forum and streets of Pompeii; its private dwellings.
Interior arrangement of a Roman house; its furniture.
The shops of Pompeii; writings on the walls.
Other sources of knowledge about Roman life.
Education of a Roman boy; Roman books; donning the manly toga.
Unity of the Roman Empire; its influence in European history.

113. Caesar Becomes Master of Rome. While Caesar was absent in Gaul, the misgovernment of Rome by the rich men had been steadily growing worse. As Roman governors they robbed the people of the conquered provinces, and in their conflicts for power at home, armed men fought in the streets and blood was shed at the elections. The root of the trouble was that the Roman territory had become too vast to be ruled by the people of a single city. Since the Romans had no idea of our modern representative form of government, there seemed to be only one remedy. That was for some strong man to take control of the government and stop the selfish wrangling of the nobles and their oppression of the people.

Caesar had the ability, and the army, and the wish to do this. The opportunity came when his political rivals caused the Senate to demand that he give up his army, and return defenseless to face his enemies at home. The southern boundary of Caesar's province in Italy was the


BLACK SEA
ASIA MINOR
JERUSALEM
RED SEA
NILE
EGYPT
River
MACEDONIA
CONSTANTINOPLE
ATHENS
GREECE
ALEXANDRIA
MEDITERRANEAN SEA
Danube
ADRIATIC SEA
ROME
Rhine
CARTHAGE
AFRICA
BRITAIN
GAUL
SPAIN
ROMAN EMPIRE
THIRD CENTURY
MILES:
0 100 200 300 400 500

little River Rubicon, and to cross that with his army meant disobedience to the Senate and the beginning of civil war. Caesar hesitated for some time, but at last he "crossed the Rubicon" and advanced to meet his enemies. Five years of warfare followed, at the end of which Caesar was completely successful. He had not only destroyed the armies of his enemies, but he had put down rebellions which they had stirred up in the subject lands. It was at the close of one of these rebellions that he sent home his famous message: "I came, I saw, I conquered."

114. Murder of Caesar (44 B.C.). Caesar was now made dictator for life, and gathered into his hands all the power of Rome. He wanted to go further and change the form of the government from a republic to a monarchy—but a monarchy which rested upon the will of the people. He wished to admit the people of the provinces to citizenship, and to bring into the Senate the chief men of the provinces along with the Roman nobles. Many of the men in Rome were not ready for such sweeping changes, so they formed a plot to murder Caesar. As he entered the Senate house one day, the plotters closed about him. They drew swords and daggers, which they had concealed beneath their togas, and fell upon him. When Caesar saw his trusted friend Brutus striking at him among his foes, he cried out reproachfully, "Thou, too, Brutus!" So saying he ceased his struggles, and fell, pierced with many wounds.

115. Augustus Establishes the Empire (31 B.C.). Though the enemies of Caesar were able to put him to death, they could not bring back the republic which he had overthrown. After he was gone, the quarrels and struggles which he had brought to an end began once more. Thirteen years later Caesar's grandnephew, Augustus, whom he had adopted as his son and heir, became like him master of the whole Roman world. From this time on, there was no dispute as

to what the form of government should be. Augustus became "Emperor"—that is, he united in his hands practically all the powers of the Roman government. He established the rule of the Empire so firmly that it lasted for nearly five hundred years after his death.

116. The Roman Peace. Augustus was a good ruler, and during the years that he governed the Empire the world about the Mediterranean was happier than it had ever been before. Peace—"the Roman peace," as it was proudly called—was spread over the civilized world. From Spain to Greece, from Gaul to Egypt, there was no longer any war. Travelers came and went in safety on the great roads which the Romans had built all through the Empire. Farmers sowed and reaped their fields in peace, and merchants sent out their goods by land and sea, with no cause to fear that an enemy might rob them of their gains.

117. Limits of the Empire. Augustus decided that the Empire was now as large as it ought ever to become. He fixed the Rhine and Danube rivers as the boundary, on the north, beyond which the Romans should not seek to rule. He caused a chain of forts to be built between these rivers, to defend the Roman lands against the attacks of the Germans and other barbarian tribes who dwelt beyond. Nearly all the emperors who came after Augustus accepted these limits. Almost the only land that was added to the Empire after this time was the island of Britain, and Julius Caesar, as we have seen, had already prepared the way for its conquest while he was overcoming Gaul.

118. Daily Life of the Romans. We have already learned something of the public buildings, aqueducts, and roads which the Romans built wherever their rule was established. We have also seen something of their public games and the triumphal processions with which they honored their victorious generals. Let us now try to learn

what we can of the ordinary life of the citizens—their houses, and shops, and schools, and the training which the boys received.

The roads, bridges, and walls which the Romans built can now be traced over a great part of Europe; and at Rome a few ruined structures still stand, to give us an idea of the grandeur of the ancient city. Moreover, by a strange chance a whole city has been preserved for us in Italy—that of Pompeii—very much as it was toward the close of the first century after Christ. From this we can gain a very good idea of the life of the people in a Roman city eighteen hundred years ago.

119. Eruption of Mount Vesuvius. Overlooking the Bay of Naples, on the coast of Italy south of Rome, is Mount Vesuvius. Today it is one of the most active volcanoes of the world; but until the first century after Christ, the Romans supposed that its fires were extinguished, and cities were built at its very foot. In the year 79 A.D., the fires of Vesuvius burst forth again, after their long quiet, and wrought fearful destruction. When the eruption had ceased, it was found that a thick layer of ashes and mud was spread over the surrounding country. As the years went by, other eruptions came, and added to the thickness of this covering. Then the top layer was gradually changed to a fine loam, and vegetation sprang up and covered all that lay beneath.

120. How Pompeii Was Uncovered. For sixteen hundred years the buried towns about Mount Vesuvius remained lost to sight. Then a well, deeper than usual, happened to be dug above one of them, and ancient statues were unearthed, and bits of sculptured marble. Scholars then remembered the story of the buried cities, and began the work of uncovering them.

From that time to this, the work has gone slowly on.

Several museums are now filled with the pictures, statues, and household furniture which have been taken from beneath the ashes of Vesuvius. The town which has been most thoroughly examined is Pompeii, of which over one-half has been laid bare.

The removal of the earth over Pompeii has shown that the city had a forum, surrounded by temples and law courts, and other public buildings; and this, as at Rome, was the most splendid part of the city. It is not for the public buildings, however, that we care most; for ancient temples, and other public buildings, as well preserved as these, may be found in other places. But the glimpse which we get here into the private houses of the town, and into the life of the people in the streets and shops, we can get nowhere else. It is this which makes our interest in Pompeii so great.

121. Streets of Pompeii. The first thing that strikes the traveler is the narrowness of the streets. In some of the broadest of these, two chariots could scarcely have passed one another. The pavements are formed of large pieces of stone, joined together with great care; and the ruts worn by the passing wheels can still be seen in some of them.

The houses along these cramped streets were built—as are the houses in many warm countries today—about one or more inner courtyards, upon which most of the rooms opened. Often the street side was occupied by shops which were rented out by the owner, and which had no connection with the life of the house itself.

122. Interior of a House. Upon entering such a dwelling we are likely to find, on the floor of the entry, the Latin word for "Welcome" formed of bits of stone in mosaic work. Crossing this, we enter the large public reception hall. Here the master of the house received the visitors who came to see him. If they came from a distance, they

might be lodged over night in the small rooms which open off from the hall on either side. The walls of the large room are decorated with paintings and drawings, and here and there are pedestals where statues once stood. The

INTERIOR OF A HOUSE AT POMPEII (RESTORATION)

floor, all through the lower story of the house, is formed of blocks of marble or other stone, and usually these are selected of different colors, and are arranged to form a pattern of some sort.

In the center of the floor of the main room is a square basin, several feet deep, which caught the rain from an opening in the roof directly above. This opening in the roof also served to let out the smoke and fumes from the fires, for none of the houses had chimneys, and the fireplaces were only metal pots or pans in which charcoal might be burned.

Leaving the public hall, the visitor comes through another passage to the private part of the house, where the

women and children lived, and where no guest might enter without a special invitation from the master. Here is another court, with rows of slender, graceful columns about it. Opening from this are small, low bedrooms, which we should think very uncomfortable; and here, too, is the dining room, where the master of the house entertained his friends at dinner. Above this court, also, there was an opening in the roof, with a basin below to catch the water; and about the basin, and among the columns, there perhaps grew beds of blooming flowers and clumps of evergreens.

LAMP AND STAND

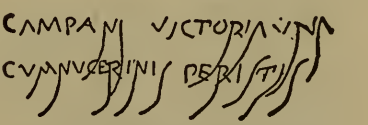
Only the ground floor remains of most of the houses of Pompeii; but there must have been a second story to all of the better houses, and sometimes even a third. The upper part of the house was for the use of the slaves and dependents of the family, and could not have been so well arranged, or so beautiful, as the lower floor.

123. Roman Furniture. When these houses were first uncovered, many pieces of furniture remained in them; but the Roman rooms must have been too bare for our ideas of comfort. We should have found only a few chairs, some small tables, three couches in the dining room, some beds or couches in the bedrooms and here and there high stands for their queer oil lamps. The form of these articles, however, was often most graceful; and at times they were made of rich material and with great skill of workman-

ship. Besides such larger pieces of furniture, many smaller articles have been found—among them being cooking vessels, vases, cups and fine glasses, combs, hairpins, polished metal mirrors, and pieces of jewelry.

SPOONS AND DRINKING BOWL FROM POMPEII

124. The Shops of Pompeii. The shops of Pompeii are as interesting as the private houses. Most of these are only small rooms in the front of the houses, and are entirely open toward the street. Usually each shop displayed a sign; the milk store, a wooden goat (for it was goat's milk that was sold), and the wine shop a large jar. A snake before another shop shows that it was a drug store, and a row of hams is the sign of an eating house. A washing and dyeing shop has also been found, for the care of woolen garments, which were almost the only kind worn. Pictures on the walls of this shop show men standing in stone tubs and washing the garments by stamping on them with their bare feet.



DRAWING ON THE OUTER WALL OF A HOUSE IN POMPEII

125. Writings on the Walls. In at least one way the people of Pompeii were very much like boys of our own time. They loved to write and draw on the walls of the houses of the town. Here we find verses from the poets,

and there letters of the Greek alphabet, written by boys too small to reach high up on the walls. In many places advertisements are scratched in the plastering, some of them announcing gladiatorial fights and performances in the theater. Occasionally we find comic pictures such as the one in which a gladiator is seen coming down the steps of the amphitheater, with a palm leaf of victory in his right hand. Such drawings and inscriptions are often found on the ancient buildings of Rome also. They must have been the work of the common people and the young boys, for the writers are usually very uncertain in their grammar and spelling.

126. Education of a Roman Boy. Besides studying the ruins of Pompeii, we have another way of learning how the Romans lived. Not all of Rome's great men were generals and rulers; many were writers, and some, like Caesar, were great in both ways. Many of their books have been preserved to the present time, and are studied today in our high schools and colleges; and from these books also we can learn much of Roman life.

It is very interesting to compare the education of a Roman boy, as it is described in some of these books, with that given boys and girls in our own day. Until he was six years old, the boy's training was carried on at home. He was told stories of the Roman heroes, and of his own ancestors, and taught by means of these to be modest, brave, and obedient.

He learned religion at the family altar, where his father sacrificed to the Roman gods. Perhaps he learned to speak Greek at home, from a Greek slave whom his father purchased for that purpose.

127. A Roman Schoolroom. When he began to go to school, it was necessary to be up and ready to start before daybreak. A slave accompanied him to the school, carrying a

lantern to light the way and watching that no harm befell him. The schoolmaster sat on a raised platform at one end of the room, with the children on stools and benches in front of him. Around the walls there were lyres, or harps, to be used in the music lessons, and pictures of the gods or scenes from the history of Rome. Above the master's bench there was a great stick, and the lazy boys had good reason to fear it when they did not know their lessons.

128. What the Boys Studied. In this lowest school, the children learned to read and to write. Instead of slates or

ROMAN BOOKS AND WRITING MATERIALS
In two of the pictures purses and heaps of coins are also shown

sheets of paper, they had wooden tablets covered with wax; and on these they wrote with a sharp-pointed instrument called a stylus. The other end of the stylus was blunt, so that when a pupil made a mistake in his writing, he could smooth out the soft wax with this end and try again. Here the children also learned arithmetic. Perhaps the arithmetic which you have to study is difficult for you; but think how much harder it must have been for the Roman boys.

They did not have the plain and easy figures which you use, but only what we still call the "Roman numerals." If you want to see how much more difficult it is to use these, try to find the answer to

XXIV times LXXXVII,

and then see how much easier it is when it is written

24 times 87.

Because their arithmetic was so hard, each pupil carried with him to school a counting-frame to help him. This was a wooden frame divided into lines and columns; and he worked his problems with it by putting little pebbles in the different columns to represent the different denominations.

TOGA (FRONT)

After the boy had gone through this elementary school, if his parents could afford it he entered what was called a grammar school. There he studied Greek grammar, and read some of the famous books of that day, both Greek and Latin. Of course these were not printed books, as printing was not invented till fifteen hundred years after this. These which he studied were all written with a pen, on smooth white parchment, or on paper made from the papyrus plant which grows in Egypt. Instead of being bound, as our books are, the pages of these were all pasted into one long strip, and then rolled tightly around a stick.

TOGA (BACK)

129. Donning the Manly Toga. All Roman boys of good families followed this course

of training until they were about fifteen years old. Then they discarded the "boyish toga," with its narrow purple border, and put on for the first time a toga all of white, such as the men wore. This was made a day of festival for the family. The young man went with his father and his friends into the Forum, where his name was written in the list of Roman citizens, and then to the temples on the Capitol to offer sacrifices to the gods. After this he might be called upon to serve in war, and he had the right to do everything that the grown men were allowed to do.

130. Unity of Roman Empire. For many years, throughout the length and breadth of the Roman Empire, life went on in the ways which we have been describing. There were some slight differences between the various provinces, of course, but in the main the law, the government, the language, the manner of living, and the education were the same in all the lands about the Mediterranean Sea. Rome thus gave a unity to the ancient world which it had never had before, and this unity of civilization western Europe has never since lost. In this way the influence of the Roman Empire has been one of the greatest factors in the history of the world.

Topics for Review and Search

1. Why was it impossible for Rome to remain a republic?
2. Why do we call Julius Caesar one of the world's greatest men?
3. Read the account of the murder of Caesar in Shakespeare's play entitled *Julius Caesar* (Act iii, Scene 7).
4. Read the description of the eruption of Vesuvius in Bulwer Lytton's *Last Days of Pompeii.*
5. What studies do you have in school that Roman boys did not have?
6. In what ways are Roman numerals used today?
7. When is an American boy said to "come of age?" What rights does he then gain?

CHAPTER XVII

ROME AND CHRISTIANITY

Points to Be Noted

Christianity arose under the Roman rule; its spread in the Empire; attitude of the government; of the people.

Persecution under the Emperor Nero; the catacombs; Christian martyrs; Polycarp; effect of the persecutions.

Organization of the Church; priests, bishops, archbishops, and Pope.

Why men became hermits; rise of monasteries.

131. Beginnings of the Christian Religion. For a century and a half after the time of Augustus the Roman Empire continued to be strong and prosperous; then slowly its strength began to pass from it. Meanwhile a power of a different sort was arising within its limits. This was the power of the Christian religion. It took possession first of the minds and hearts of the Romans; then of the barbarian Teutons, who conquered the Romans. It spread over the whole of the European world and overcame it in a better way than that of Rome.

Jesus was born during the reign of Augustus, when all the world was at peace under the Roman rule. When he was put to death, Judea was a Roman province; and Pontius Pilate, who sentenced him, was a Roman governor. The teachings of Jesus were first addressed to the Jews. It was the Apostle Paul chiefly who carried these teachings to the other nations who dwelt within the Roman Empire. And it was because Paul had been born in a town in which all men were regarded as Roman citizens, that he was enabled to appeal for a special trial at Rome when he was arrested in Judea for his teachings.

132. How Rome Regarded the Christians. After a time there were little bands of Christians in many of the cities

about the Mediterranean Sea. It became an important question how the Roman government should treat the new religion. Usually the Romans allowed the nations that they conquered to worship whatever gods they chose, and even to build their temples in Rome itself. But there were several reasons why the Christians received different treatment. They held their meetings in private, and they refused to take part in the public worship of the Roman gods or to offer sacrifices to the Roman deities—especially to the statues of the Emperors, who were now looked upon as gods. The result was that the Christians were charged with rebellion, and with plotting to overthrow the government. When war, or famine, or disease came upon the people, they were ready to blame it upon the Christians.

"The gods are angry with us for sheltering those who deny them!" they cried at such times. "The Christians must be put to death! To the lions with the Christians!"

133. The Christians Persecuted. Then all persons who were suspected of holding the new faith were seized and hurried off to the judges. Those who admitted that they were Christians were promptly sentenced to death. Those who denied the charge were asked to offer sacrifice to the statue of the Emperor. In case they refused, the charge was regarded as proved, and they, too, were declared guilty.

The manner of their execution was usually very cruel. When next the people were gathered to see the games in the Great Circus, the Christians were driven into the arena. Then lions and leopards were turned loose upon them, while the Romans shouted and cheered from their seats above.

134. Persecution under Nero (64 A.D.). The first persecution of the Christians at Rome took place while Nero was Emperor. A great fire had broken out, burning more than two-thirds of the city. The Romans blamed this upon their reckless Emperor; and it was reported that Nero had

PERSECUTION OF THE CHRISTIANS

been seen on a tower, watching the fire and unfeelingly playing upon a harp. The Roman people were very angry, and for a time there was danger of rebellion. To quiet them, Nero had it reported that it was the Christians who had started the fire; and that while it was burning many of them had been seen going about with torches in their hands, lighting the buildings which had not yet caught.

This turned the people's wrath from their Emperor to the Christians. The cry arose on every side, "To the lions with the Christians," and hundreds of them were hurried off to prison. Nero invented many new and cruel punishments for them. Some were covered with the skins of wild beasts, and dogs were set on them. Others were wrapped in sheets of pitch, and burned at night in the Emperor's gardens. Others, more mercifully, were put to death in their prison. In later days it was said that the Apostles Peter and Paul were among those who so perished.

It was not only evil emperors, like Nero, who persecuted the Christians. Sometimes the worst treatment came by orders of good emperors, who were ignorant of the real teachings of Christ and believed that the Christians were dangerous to the Roman state.

135. The Catacombs at Rome. One difference between the Christians and the Romans was in the way they disposed of their dead. Instead of burning the bodies in the Roman fashion, the Christians buried them. The early Christians dug out great tunnels and caves in the soft rock, and formed tombs along the sides of these. In the course of years the hills of Rome were mined through and through with such tunnels, called catacombs. They still make a great network of passages under the city, many miles in length, which cross and recross one another, much as the Roman streets do on the surface of the ground. When a persecution began, the Christians hid themselves underground in these

streets of the dead, and there, at other times, they often gathered together in secret to hold their church services.

136. Christian Martyrs. The Christians who suffered death or grievous injury for their faith were called "martyrs," which means "witnesses." Some of the most earnest Christians eagerly sought to receive a martyr's death, and mourned if they were not granted it. Even boys and girls became heroes in these persecutions, and endured death without flinching—glad that they were suffering for Christ as Christ had suffered for them.

One of the noblest martyrs of this time was a man named Polycarp, who was put to death in Asia Minor. He was then ninety years old; and all the Christians of the East looked up to him with love and admiration because he had been a disciple of the Apostle John.

When the soldiers came to arrest him, their commander took pity on him, and tried to persuade him to sacrifice to the Roman gods, and so save his life. The Roman governor also urged him to swear by the Emperor as by a god, and to give proof of his repentance by saying, with the people, "Away with the godless." But Polycarp looked with a firm eye at the crowd that stood by; then, pointing directly at them and with his eyes lifted to heaven, he cried:

"Away with the godless!"

The governor urged him further. "Curse Christ," said he, "and I will release you."

"Eighty-six years have I served Him," answered Polycarp. "He has done me nothing but good, and how could I curse Him, my Lord and Savior? If you wish to know what I am, I tell you frankly that I am a Christian."

When the people heard this confession they demanded that Polycarp should be burned at the stake; and they themselves gathered wood from the workshops and the baths. The Roman governor was obliged to give his con-

sent; and Polycarp met his death with the same steadfastness and courage which he had shown at his trial.

Men and women of all classes and of all ages were put to death for their faith; but the number of the Christians increased with each persecution.

"Go on," said one of the Christian writers to the Roman rulers; "go on,—torture us and grind us to dust. Our numbers increase more rapidly than you mow us down. The blood of the martyrs is the seed of the Church."

137. Conversion of Constantine. At length a time came when the persecutions ceased and the emperors and all of their officers became Christians. This happened while Constantine was on the throne. His name is preserved for us in the name of the city of Constantinople, which he founded and made the new capital of the Empire. During the early part of his reign he had to struggle for power against several rivals. At one time, the story goes, while he was marching rapidly from Gaul into Italy to attack his enemies, he saw a flaming cross in the sky, in broad daylight, and on the cross were these words: "In this sign, conquer!"

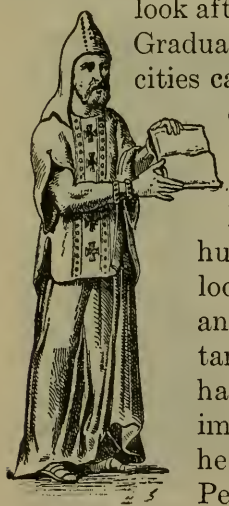
A BISHOP ON HIS THRONE

In the battle which followed, Constantine did conquer, and he believed that he owed his victory to the God of the Christians. So immediately afterwards, he issued an order to stop the persecutions and to permit the Christians to practice their religion openly and in peace.

138. The Emperor Becomes Christian. After this, Constantine became a Christian himself, and did all that he could

to favor the Christian cause. Temples were taken away from the priests of the old gods, and given to the Christians as churches; and only Christians were appointed to offices under the Empire. When Constantine died, his sons remained in the same faith; and the number of the Christians grew rapidly. At last the worship of the old gods was forbidden by law, and Christianity became the religion of the whole Empire.

139. Organization of the Church. As the number of Christians increased, it became necessary for the Church to have some form of organization. Such an organization had begun to grow long before the time of Constantine. First we find some of the Christians selected to act as priests, and have charge of the services in the churches. We find next, among the priests in each city, one who was styled the "overseeing priest" or bishop, whose duty it was to look after the affairs of the churches in his district. Gradually, too, the bishops in the more important cities came to have certain powers over the bishops of the smaller cities about them; these were then called "arch-bishops," meaning "chief bishops."



A MONK

Finally, there was one out of the many hundred bishops of the Church who was looked up to more than any other person, and whose advice was sought in all important Church questions. This was because he had charge of the Church in Rome, the most important city of the Empire, and because he was believed to be the successor of Saint Peter, the chief of the Apostles. The name "Pope" (which means father) was given to him; and it was his duty to watch over all the affairs of the Church, as a father watches over the affairs of his family.

140. Hermits and Monks. Besides these Church officers, there was another class of men who devoted their whole lives to the service of God. They were those who felt that the world was so wicked that they must flee to waste and desert places, in order to serve God acceptably and to escape the world's temptations. They were called hermits, and in course of time there came to be a considerable number of them. Then the practice arose of gathering together a group of such persons under a single head, called an abbot, and giving them definite rules to live by. The name monk was then given to them, and the place where they dwelt was called a monastery. In time monasteries came to be built all through the Empire, and the monks played a great part as missionaries among the barbarian tribes outside the Empire. In a later chapter you will read more about the life led by these monks, and of the services which they rendered to the world.

Topics for Review and Search

1. Read the account in the New Testament of Paul's arrest, imprisonment, and appeal to Rome. (Acts xxi-xxviii.)
2. Explain why "the blood of the martyrs was the seed of the Church."

CHAPTER XVIII

THE ANCIENT TEUTONS

Points to Be Noted

Relation of the ancient Teutons to modern peoples; where they lived.
Their personal appearance; their lack of civilization; meaning of civilization.
Teutonic manner of living; clothing, houses, occupations.
Battle of the Teutoberg Forest; Teutonic manner of fighting; relation of the leader to his followers.
Their government; their religion; readiness to learn of other peoples.

141. The New Race. We must now turn to the story of the new race which was to accept Christianity, to mingle with the peoples of the Roman Empire, and to form the European nations that have founded the New Europes in America, Australia, and Africa. This new race was the race of the ancient Teutons, the direct ancestors of the peoples who now speak English, Dutch, Scandinavian, and German.

142. Where the Teutons Lived. They lived then, as part of their descendants, the Germans, still do, in the lands extending from the North Sea and the Baltic on the north, to the Danube River on the south; and from the Rhine on the west, to the river Oder on the east. This region, in our own time, has many great cities and millions of inhabitants; and until its rulers caused the Great War of 1914-1918 it was one of the most flourishing countries of the world. At the time of which we speak, however, it had no cities at all and but few inhabitants. The people had just begun to settle down and cultivate the soil, while before they had moved from place to place in search of fresh pasturage for their flocks and better hunting. The surface of the country was still almost as Nature had made

it. Gloomy forests stretched for miles and miles where now there are sunny fields. Wide and treacherous marshes lay where the land now stands firm and solid.

In this wild country, for many years, the Teutons had room to live their own life. To the east were the Slavs, a

AN OLD TEUTONIC VILLAGE

people still ruder and more uncivilized than the Teutons. To the west and south were provinces of the Roman Empire, separated from them by the broad streams of the Rhine and the Danube, and by Roman fortifications.

143. Appearance of the Teutons. The Teutons and Romans were very different in many ways. The Romans were short and dark, while the Teutons were tall—very tall, they seemed to the Romans,—with fair skin, light hair, and clear blue eyes. Also their ways of living—their clothing and houses, their occupations and mode of warfare, their government and religion—all differed greatly from the Roman ways.

144. The Teutons Were Uncivilized. We may sum up the difference by saying that the Romans were civilized, while the Teutons were uncivilized. Civilization is the art of

living together in cities, and it is contrasted with the rude family and village life of the savage and barbarian peoples. Civilization means better houses, better food, and better clothing. It means the wearing of spun and woven fabrics of wool, linen, etc., instead of skin garments. It means better roads and bridges, and sewers and other public conveniences. It also means organized governments and orderly societies, in place of savage independence and lawlessness; it means schools, museums, and libraries; more reasonable laws, and more spiritual religion. In all of these things the Romans were in advance of the Teutons; but in course of time the Teutons were to learn from the Romans most of the civilization that the Romans had learned from the Greeks, or had developed for themselves.

145. Manner of Living. When the Teutons first began to play a part in history, their clothing was made chiefly from the skins of animals. Usually it did not cover the whole body, the arms and shoulders at least being left free. When the Teuton was in a lazy mood he would sit for days by the fire, clad only in a long cloak of skins. When he prepared to hunt or to fight, he put on close-fitting garments and left his cloak behind.

The houses in which the Teutons lived were mere cabins or huts. Nothing was used but wood, and that was not planed smooth, but was roughly hewn into boards and timbers. Sometimes a cave would be used for a dwelling, and often a house of timber would have an underground room attached to it. This was for warmth in winter, and also for protection against enemies. Sometimes in summer the people made huts of twigs, woven together in much the same way that a basket is woven. Such houses were very flimsy, but they had the advantage of being easily moved from place to place. Often, too, the house sheltered not only the family, but the horses and cattle as well, all living

under one roof. You can see that this was not a very healthful plan.

146. Occupations. The Teutons gained their living partly from hunting and partly from tilling the soil. They also depended a great deal upon their herds and flocks for meat, as well as for milk and the foods which they made from milk. The care of the cattle and the tilling of the soil, as well as the housework, fell chiefly to the women; and we may here note that the position of the women was higher, and that they played a more important part, among the Teutons than was the case among the ancient Greeks and Romans.

Most of the occupations of which we now see so much were not known to the Teutons. There was hardly any trading either among themselves or with other nations. Each family supplied its own needs by making the things necessary to its use. The women spun and wove a little linen and other cloth, tanned leather, made soap (which perhaps was first invented by the Teutons), and made a few other things. But all this was only for use in their own families. There were no trading places, and almost no commerce, except in a few things such as skins and amber. One occupation, however, was considered good enough for any man to follow. This was the trade of the blacksmith. The skillful smith was highly honored, for he not only made tools to work with, but also weapons with which to hunt and to fight.

147. Battle of the Teutoberg Forest (9 A. D.). But usually the free man considered it beneath his dignity to work in any way. He preferred to hunt or to fight; and when not doing either, would usually be found by the fire, sleeping or idling away his time in games of chance. He was a warrior more than anything else; and the Romans had reason to know that the Teutons were very stubborn fight-

ers. At one time, while Augustus was emperor, three legions of the Roman army, under an officer named Varus, were entrapped and slain at a place in what is now Germany, called the Teutoberg forest. The shock of this defeat was felt so keenly at Rome that, long after this, the Emperor would awake at night from restless sleep, and cry out: "Varus, Varus, give me back my legions!"

After this defeat the Romans learned to be more careful in fighting the Teutons. The Romans had the advantage of better weapons, more knowledge of how to fight, and greater wealth with which to carry on a war. So, in spite of some decided victories over the soldiers of the Empire, the Teutons were obliged for many years to acknowledge Rome as the stronger; and Roman soldiers were even stationed in some parts of the Teutons' territory.

148. The Leader and His Followers. Among the Teutons no man dared to flee from the field of battle, for cowardice was punished with death. To leave one's shield behind was the greatest of crimes, and made a man disgraced in the sight of all. Bravery was the chief of virtues, and it was this alone which could give a man the leadership of an army. The general was chosen for his valor, and he kept his position only so long as he continued to show himself brave. He must be an example to all his followers, and must fight in the front ranks. When a general was chosen by his fellow warriors, they raised him upon their shields as a sign of their choice. If he proved less worthy than they had thought, they could easily choose another general in his place. The leader and his men were constantly reminded that upon their strength and courage depended the safety and happiness of their wives and children; for their families often followed the army to battle, and witnessed the combats from rude carts or wagons, mingling their shrill cries with the din of battle.

149. Warlike Habits of the Teutons. Times of peace among these early Teutons would seem to us much like war. Every man carried his weapons about with him, and used them freely. Human life was held cheap, and a quarrel was often settled by the sword. There was no strong government to punish wrong and protect the weak; so men had to protect and help themselves. A man was bound to take up the quarrels, or feuds, of his family, and avenge by blood a wrong done to any of his relatives. As a result, there was constant fighting. Violent deeds were frequent, and their punishment was light. If a man injured another, or even committed murder, the offender might be excused, by the payment of a fine to the injured man or to his family.

150. Their Government. Some tribes of the Teutons had kings, but others had not. Even among those tribes that had kings, the power of the ruler in time of peace was not very great. The kings were not born kings, but were chosen by the consent of the people. Some few families, because they had greater wealth or for some other reason, were looked upon with such respect that they were considered noble; and kings were chosen from among their number. Yet each man stood upon his own merits, too. Neither wealth nor birth could keep a king in power, if he proved evil in rule or weak in battle. The rulers decided only the matters that were of small importance. When it came to serious matters, such as making war or changing the customs of the tribe, the "folk" assembled together and decided for itself. In their assemblies they showed disapproval by loud murmurs, while approval was shown by clashing their shields and spears together. Every free man had the right to attend the folk-meeting of his district, and also the general assembly of the whole tribe.

151. The Ancient Teutonic Religion. At the period of which we are speaking, the Teutons did not believe in

one God as we do, but in many. The names of some of their gods are preserved in the names which we have for the days of the week. From the god Tyr (Tiu) comes Tuesday, from Woden comes Wednesday, and from Thor comes Thursday.

WODEN

Tyr was the god of courage and of war. The sword was his especial emblem. He inspired men to perform heroic deeds in battle, and to endure suffering without flinching. Songs were sung in his honor, places named for him, and even human beings sacrificed to him.

Woden was the chief of the gods, and was worshiped especially as the god of the sky. Because he controlled the winds, it was natural that he should be the god to whom those people looked who depended upon the sea, so he became the protector of sailors. He was also a god of war, and the spear was his emblem. To his palace, Valhalla, the souls of dead heroes were borne to spend their days in fighting and in feasting.

Next in importance to Woden was Thor, the god of thunder and lightning. His emblem was a hammer. When it thundered, the people said that Thor with his hammer was fighting the ice-giants; so he was regarded as the enemy of winter, and the giver of good crops.

Besides these chief gods, there were many less important ones. Among these were spirits of the forest and rivers, and the gnomes or dwarfs who dwelt in the earth, guarding

the stores of precious metals and jewels which it contains. Long after the old religion had come to an end, the descendants of the ancient Teutons remembered these spirits, and stories of their tricks and good deeds were handed down from father to son. In this way the Germans and Scandinavians kept something of the old religion in the beautiful fairy tales which we still love; and in our Christmas and Easter usages we find other traces of their old beliefs and customs.

THOR

152. The Teutons Ready to Learn. When missionaries went among them, however, the Teutons became Christians. This shows one of the greatest qualities which they possessed. They were willing and able to learn from other peoples and to change their customs to suit new conditions. Other races who, like the American Indians, did not learn so rapidly, have declined and died away when they have been brought in contact with a higher civilization. But the Teutons had the ability to learn from the Greeks and the Romans; so they grew from a rude half-barbarous people into great and civilized nations.

Topics for Review and Search

1. Describe the Teutonic village pictured on page 113.
2. Make a list of the good qualities of the early Teutons.
3. Do the same for their bad qualities.
4. In what ways were the Teutons like the American Indians? In what ways were they different?
5. Read stories of the Teutonic gods. (Mabie, *Norse Stories;* Bradish, *Old Norse Stories;* Guerber, *Myths of Northern Lands.*)
6. Read "The Story of Wulf the Saxon Boy," in Jane Andrews' *Ten Boys.*

CHAPTER XIX

THE TEUTONS INVADE THE EMPIRE

Points to Be Noted

Weakness of the Roman Empire in the fourth and fifth centuries; division into East and West.

The Teutons as heirs to the Romans.

The first invaders; Goths on the Danube; their conversion to Christianity by Ulfilas.

The coming of the Huns; admission of the Goths into the Empire; battle of Adrianople; its results.

Character of Alaric; his invasion of Italy; the sack of Rome; Alaric's death and burial; the Gothic kingdom in Spain.

Why other Teutons invaded the Empire; its fall.

The Middle Ages; meaning of the term.

The Franks in Gaul; what Clovis did for them; conversion of the Franks; extent of Clovis' kingdom; relations of the Franks and Romans; Gaul becomes France.

153. The Teutons the Heirs of the Romans. Julius Caesar and his successor, Augustus, established the Rhine and Danube Rivers as the boundary line between the Roman Empire and the Teutons. This line held firm for four centuries after their time. Then one Teutonic people after another forced their way across the boundary and invaded the Roman Empire.

Roman government and Roman armies in the fourth and fifth centuries were no longer so strong as in the days of Augustus. The Empire was now divided into two parts, the Roman Empire of the East and the Roman Empire of the West, each under a different emperor. The Roman Empire of the East lay east of the Adriatic Sea and had its capital at Constantinople. In spite of many dangers and difficulties it lasted for a thousand years after the Roman Empire of the West had disappeared.

The Roman Empire of the West fell completely into the hands of the Teutons. They overthrew the government, destroyed many of its rich cities, and in some places swept away nearly all traces of Roman civilization. On the whole, however, more was preserved than was destroyed, so that the Teuton invaders became not merely the successors of Rome, but also her imitators and heirs.

154. The Goths on the Danube. The people who took the lead in breaking through the boundaries of the Empire, and who did most to bring about the downfall of Roman rule in the West, were the Goths. In the latter part of the fourth century after Christ, the Goths were dwelling along the shore of the Black Sea and just north of the lower course of the Danube River. There they had been living for more than a hundred years, and in this time they had learned from their Roman neighbors many civilized ways.

The greatest thing that they learned was Christianity. This was brought to them by one of their own men, named Ulfilas, who spent a number of years at Constantinople. There he became a Christian priest, and when he returned to his people he set to work as a missionary among them. His chief work was to translate the Bible from the Greek language into the Gothic. This task was made all the harder by the fact that before he could begin he had to invent an alphabet in which to write down the Gothic words, for the Goths had then no written language. After his translation was made, the Goths rapidly became Christians. Their rulers were beginning to build up a great kingdom about the Danube and the Black Sea, when suddenly an event happened which was to change all their later history, and the history of the world as well. This was the coming of the Huns into Europe.

155. The Huns Attack the Goths. The Huns were not like Europeans; indeed the Goths and the Romans thought

that they were scarcely human at all. They came from Asia, and were related to the Chinese. Their strange features and customs, and their shrill voices, were entirely new to Europe. An old Gothic writer gives us a picture of them. "Nations whom they could never have defeated in fair fight," he says, "fled in horror from those frightful faces,—

A HUN WARRIOR

if, indeed, I may call them faces, for they are nothing but shapeless black pieces of flesh, with little points instead of eyes. They have no hair on their cheeks or chins. Instead, the sides of their faces show deep furrowed scars; for hot irons are applied with characteristic ferocity, to the face of every boy that is born among them, so that blood is drawn from his cheeks. The men are little in size, but quick and active in their motions; and they are especially skillful in riding. They are broad-shouldered, are good at the use of the bow and arrow, have strong necks and are always hold-

ing their heads high in their pride. To sum up, these beings, under the forms of men, hide the fierce natures of beasts."

156. The Goths Flee into the Empire. The Goths were brave, but they could not stand against such men as these. They fled in terror before the countless hordes of the newcomers; and "stretching out their hands from afar, with loud lamentations," they begged the Roman officers to permit them to cross the Danube River and settle in the Roman lands.

The Roman Emperor at Constantinople granted their request; and the Goths might have become his peaceful and loyal subjects had they not been mistreated by Roman officers. They were too high-spirited and warlike to submit to oppression, and they soon rose in rebellion. In a great battle, at Adrianople (378 A.D.), they completely defeated the Romans and slew the Emperor. Then they wandered about at will, ravaging and plundering Roman territory, until the new Emperor made peace by giving them lands on which to settle.

157. Alaric Leads the Goths into Italy. Some years later the Goths were under a young and ambitious ruler named Alaric, who had learned Roman ways of fighting. The Empire in the West was now weak and badly ruled. So, as an old Gothic writer tells us, Alaric "took counsel with his people, and they determined to carve out new kingdoms for themselves, rather than, through idleness, to continue the subjects of others."

Alaric set his heart upon winning Italy for his people, and hoped to capture Rome itself, with its rich treasures gathered from the ends of the earth. For a time he was opposed by the gigantic Stilicho, a Teuton general in the service of the Roman Emperor in the West. But when Stilicho was put to death at the order of his jealous master, there was no one who could resist the Goths. Alaric

marched upon Rome, and three times, in three successive years, laid siege to the city.

When asked what terms he would give the people of Rome, Alaric demanded as ransom all their gold, silver,

GOTHS ON THE MARCH

and precious goods, together with their slaves who were of barbarian blood. In dismay they asked: "And what then will you leave to us?" "Your lives," he grimly replied.

158. Sack of Rome (410). When Alaric advanced the third time upon Rome, its gates were opened by Roman slaves. For the first time in eight hundred years, the Romans saw a foreign foe within their gates—slaying, destroying, plundering, committing endless outrages upon the people and their property. To the Romans it seemed that the end of the world was at hand.

159. Death of Alaric. At the end of the sixth day Alaric and his Goths came forth from the city, carrying their booty and their captives with them. They now marched into the south of Italy, destroying all who resisted and plundering what took their fancy. But in the midst of their preparations to cross over into Sicily their leader, Alaric—"Alaric the Bold," as they loved to call him—suddenly sickened. After an illness of only a few days, he died, leaving the Goths weakened by the loss of the greatest king they were ever to know.

Alaric's life had been one of the strangest in history, and his burial was equally strange. His followers wished to lay him where no enemy might disturb his grave. To this end they compelled their captives to dig a new channel for a little river near by, and turn aside its waters. Then, in the old bed of the stream, they buried their beloved leader, clad in his richest armor, and mounted upon his favorite war horse. When all was finished, the stream was turned back into its old channel, and the captives were slain, in order that they might not reveal the place of the burial. And there, to this day, rest the bones of Alaric, the Gothic king.

160. The Goths Settle in Spain. Of the Goths after the death of Alaric, we need say very little. Their new leader was a wise and moderate man. He saw that his people, though they could fight well, and overturn a state, were not yet ready to take the government of Rome for themselves.

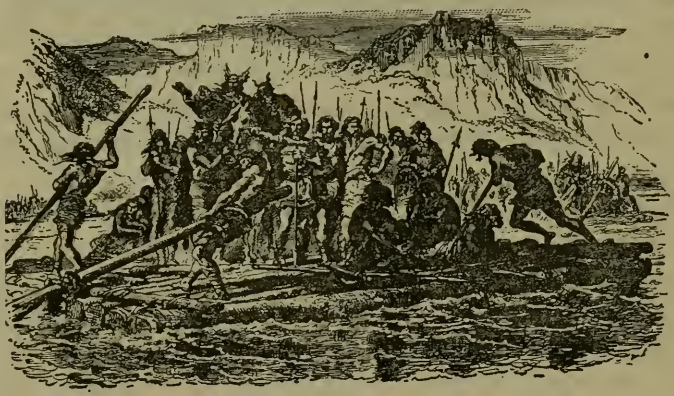
"I wish," he said, "not to destroy, but to restore and to maintain the prosperity of the Roman Empire."

It was agreed that the Goths should march into Gaul and Spain, drive out the barbarians who had pushed in there, and rule the land in the name of the Emperor. This they did; and there they established a power which became strong and prosperous, and lasted until new barbarians from the north, and the Moors from Africa, pressed in upon them, and brought, at the same time, their kingdom and their history to an end.

161. Other Teutons Enter the Empire. While the Goths were winning lands and booty within the Empire, the other Teutons could not long remain idle. They saw that the legions had been recalled from the frontiers in order to guard Italy. They saw their own people suffering from hunger and want. Behind them, too, they felt the pressure of other nations, driving them from their pastures and hunting grounds.

So the news of Rome's weakness and Alaric's victories filled other peoples with eagerness to try their fortunes in the southern lands. Other tribes began to stream across the borders of the Empire. Soon the stream became a flood, and the flood a deluge. All the Teutonic peoples seemed stirred up and hurled against the Empire. Wave after wave swept southward; horde after horde appeared within the limits of the Empire, seeking lands and goods.

162. Fall of the Empire in the West. For two hundred years this went on. Armies and nations went wandering up and down, burning, robbing, slaying, and making cap-



FRANKS CROSSING THE RHINE

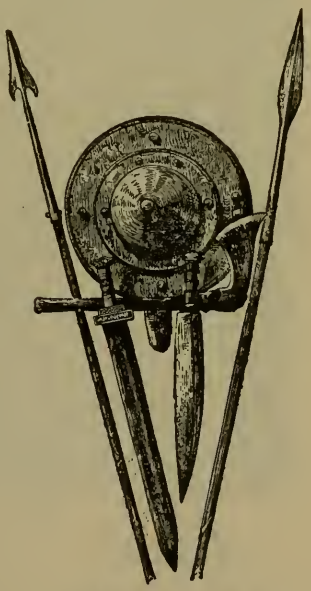
tives. It was a time of confusion, suffering, and change; when the "uncouth Goth," the "horrid Hun," and wild-eyed peoples of many names struggled for the lands of Rome. All of the Roman Empire in the West—Gaul, Spain, Africa, Britain, and Italy—was overrun by the invaders, and the rule passed from the Roman Emperor into the hands of Teutonic chieftains.

It seemed that everything was being overturned and nothing built up to take the place of what was destroyed. But this was only in seeming. Unknowingly, these nations

were laying the foundations of a new civilization and a new world. For out of this mixing of peoples and institutions, this blending of civilizations, arose the nations, the states, the institutions, of the world of today.

163. The Middle Ages. The ten centuries which followed the fall of the Roman Empire of the West are known in history as the Middle Ages. They form a bridge between the ancient civilization of Greece and Rome and the modern civilization of Europe and America. It is this period, during which the modern world was taking shape, that we shall study in most of the remaining chapters of this book.

164. The Franks Settle in Gaul. Each of the Teutonic nations helped in its own way to make the Europe of the present day, but the Franks were the only people who succeeded, on the Continent, in building a permanent kingdom within the boundaries of the old Empire. A hundred years before the Goths were to cross the Danube, bands of Franks had been allowed to cross the Rhine, from their homes on the eastern bank of that river, and to establish themselves as the allies or subjects of Rome on the western bank. There they had dwelt, gaining in numbers and in power, until news came of the deeds of Alaric. Then the Franks, too, began to build up a power of their own within the Roman territory; and gradually they occupied all of the territory that is now northern France, together with Belgium and Holland.



ARMS OF FRANKS

The Franks were yet far from being strong as a people. They were still heathen, and they had not yet learned, like the Goths, to wear armor or to fight on horseback. They went to war half-naked, armed only with a barbed javelin, a sword, and a short battle-ax. They were not united, but were divided into a large number of small tribes, each ruled over by its own petty king. Besides all this, they had many rivals, even in Gaul itself.

165. What Clovis Did for Them (481-511). It was mainly due to one man that the Frankish power was not overcome, but instead was able to overcome all its enemies. This man was Clovis, the king of one of the little bands of the Franks.

A FRANKISH CHIEF

Though he was only sixteen years of age when he succeeded his father as king of his tribe, he soon proved himself to be one of the ablest, but alas! one of the craftiest and cruelest leaders of this crafty and cruel people. In the thirty years that he reigned, he united all the Franks under his own rule; he greatly improved the arms and organization of the army; he extended their territory to the south, east, and west; and he caused his people to be baptized as Christians.

166. Story of Clovis and the Vase. A story is told of Clovis which shows the rude, independent spirit of the Franks, and the ruthlessness of their king. When the booty was being divided by lot after a battle, Clovis wished to obtain a beautiful vase that had been taken from one of the churches, that he might return it to the priests. But one of his Franks cried out:

"Thou shalt have only what the lot gives thee!" And saying this he broke the vase with his battle-ax.

Clovis could do nothing then to resent this insult. But the next year he detected this soldier in a fault, and slew him in the presence of the army, saying: "It shall be done to thee as thou didst to the vase!"

167. The Franks Become Christians. When Clovis first became king, the Franks worshiped the old gods, Woden and Thor. Before he died, however, he and most of his people had been baptized and become Christians. His conversion came about in this way. While he was fighting against some neighboring Teutons, he saw his Franks one day driven from the field. He prayed to the old gods to turn the defeat into victory, but still his troops gave way. Then he bethought him that his wife Clotilda had long been urging him to give up his old gods and become a Christian. He determined now to try the God of his wife, so he cried out:

BAPTISM OF CLOVIS

"O Christ Jesus, I beseech Thee for aid! If Thou wilt grant me victory over these enemies, I will believe in Thee and be baptized in Thy name!"

With this he renewed the battle, and at last won a great victory. As a result, Clovis became a Christian, and his warriors followed his example. But Clovis's conversion was only half a conversion. He changed his beliefs, but not his conduct. When the story was told him of the way Jesus suffered death on the cross, he grasped his battle-ax fiercely and exclaimed: "If I had been there with my Franks I would have revenged His wrongs!"

168. Gaul Becomes France. Before his death, in the year 511, Clovis had won for the Franks a kingdom which reached from the Rhine on the north and east, almost to the Pyrenees Mountains on the south. To all this land, which before had borne the name Gaul, the name France was gradually applied, from the race that conquered it.

When the Franks conquered Gaul, they did not kill or drive out the people who already lived there. They allowed the Romans to keep most of their lands, but made them pay to the Frankish kings the taxes which they had before paid to the Emperor. The old inhabitants were now highly civilized, while the Franks were just taking the first steps in civilization. As the years went by, however, the differences between the conquerors and the conquered became less. The Romans found that times were changed, and they had to adopt the habits of the Franks in some respects. The Franks had already adopted the religion of their subjects; they began also to adopt their language and some of their customs. In this way, the two peoples at last became as one.

Topics for Review and Search

1. What New England missionary did work among the Indians similar to that done by Ulfilas among the Goths?
2. Find out what you can about Attila, the king of the Huns. (Read in Price, *Wandering Heroes,* pp. 134-150.)
3. Read the story of the war between the Franks and the Mohammedans. (Harding, *Story of the Middle Ages,* ch. xi.)

CHAPTER XX

CHARLEMAGNE

Points to Be Noted

Importance of Charlemagne's reign; what he did for the Franks.

Personal appearance; dress.

Number of his wars; their results.

War with the Saxons; its long duration; massacre of the rebels; Widukind's resistance; end of the war.

War with the Lombards; why Charlemagne attacked them; their kingdom overthrown, and Charlemagne king of Italy.

Charlemagne crowned Emperor at Rome; date; extent of Charlemagne's empire; nature of his empire; importance of the revival of the Empire in the West.

What Charlemagne did for education; Charlemagne and the school boys.

Break-up of Charlemagne's empire; permanent results of his work.

169. Importance of Charlemagne's Reign. Charles the Great, or Charlemagne, became king of the Franks about two hundred and fifty years after the death of Clovis. He was the greatest king the Franks ever had and the greatest ruler of his time. For hundreds of years after his death his influence continued to be felt in Western Europe. If Charlemagne had never been king of the Franks, and made himself Emperor of the Holy Roman Empire—as we shall see that he did—the whole history of Western Europe might have been very different from what it actually was.

170. What He Did for the Franks. When we read of all the things that Charlemagne did, we wonder that he was able to do so much. He put down the rebellions of the peoples who rose against the rule of the Franks; he defended the land against the Mohammedans of Spain and the heathen Teutons of the north; he conquered new lands and new peoples. In addition, he set up an improved system of government, and he did all that he could to encourage learn-

ing and to make his people more civilized than they had been before.

171. Charlemagne's Appearance. One of the learned men of Charlemagne's court has left a good description of him. "He was tall and stoutly built," says this writer, "his height being just seven times the length of his own foot. His head was round, his eyes large and lively, his nose somewhat above the common size, and his expression bright and cheerful. Whether he stood or sat, his form was full of dignity; for the good proportion and grace of his body prevented the observer from noticing that his neck was rather short and his person rather too fleshy." Charlemagne was very active, and delighted in riding and hunting, and was skilled in swimming. It was because of its natural warm baths that he made his favorite residence and capital at Aachen (the French Aix-la-Chapelle). He always wore the Frankish dress, but on days of state he added to this an embroidered cloak and jeweled crown, and carried a sword with a jeweled hilt.

STATUE OF CHARLEMAGNE
This shows Charlemagne as he really looked
Notice that he has no beard

172. Charlemagne's Wars. In the forty-six years that Charlemagne was king he sent out more than fifty expeditions against different enemies; and in more than half of these he took the command himself. The result of his wars was that almost all of those lands which had formerly been

under the Roman Empire in the West, were now brought under the rule of the king of the Franks.

173. Wars with the Saxons. The most stubborn enemies that Charlemagne had to fight were the Saxons. A portion of this people had settled in the island of Britain about three hundred years earlier, but many Saxon tribes still dwelt in the northern part of what is now Germany. In Charlemagne's time they still worshiped Woden and Thor, and lived in much the same way that the Teutons had done before the great migrations. There were constant quarrels along the border between the Saxons and the Franks. Charlemagne planned to conquer, to Christianize, and to civilize these heathen kinsmen. But it was a hard task, and the war lasted many years before its objects were accomplished. Again and again the Franks would march into the Saxon lands in summer and conquer the Saxon villages. Then when they withdrew for the winter the young warriors of the Saxons would come out from the swamps and forests to which they had retreated, and the next year the work would have to be done over again.

After this had occurred several times, Charlemagne determined to make a terrible example. Forty-five hundred of the Saxon warriors who had rebelled and been captured were put to death by his orders, all in one day. This dreadful massacre was the worst thing that Charlemagne ever did, and even it did not succeed in terrifying the Saxons. Instead, it led to the hardest and bloodiest war of all, in which a chief named Widukind stirred up his countrymen to take vengeance for their murdered relatives and friends.

In the end Charlemagne and the Franks proved too strong for the Saxons. Widukind at last was obliged to surrender and be baptized, with all his followers. After that the resistance of the Saxons died away. Charlemagne's treatment of their land was so just and so wise that it became one of

the strongest and most important parts of the Frankish kingdom.

174. War with the Lombards. Another of Charlemagne's important conquests was that of the Lombards, a Teutonic people who had settled in Northern Italy. Nearly a century afterward, an old monk wrote the story of this war as he had heard it from his father. Desiderius, the king of the Lombards, had offended the Pope, who was, you remember, the bishop and ruler of the city of Rome and the head of the Christian Church in the West. The Pope appealed to Charlemagne for aid against the Lombards. When Charlemagne marched his army over the Alps into Italy, the Lombard king shut himself up in his capital, Pavia. There he had with him, according to the story, one of Charlemagne's nobles named Otker, who had offended the dread king and fled from him.

"Now when they heard of the approach of the terrible Charles," writes this old monk, "they climbed up into a high tower, whence they could see in all directions. When the advance guard appeared, Desiderius said to Otker: 'Is Charles with this great army, do you think?' And he answered: 'Not yet.' When he saw the main army, gathered from the whole broad Empire, Desiderius said with confidence: 'Surely the victorious Charles is with these troops.' But Otker answered: 'Not yet, not yet. When you see a harvest of steel waving in the fields, and the rivers dashing steel-black waves against the city walls, then you may believe Charles is coming.'

"Scarcely had he spoken when there appeared in the north and west a dark cloud, as it were, which wrapped the clear day in most dreadful shadow. But as it grew nearer, there flashed upon the besieged from the gleaming weapons a day that was more terrible for them than any

night. Then they saw him—Charles—the man of steel; his arms covered with plates of steel, his iron breast and his broad shoulders protected by steel armor. His left hand carried aloft the iron lance, for his right was always ready for the victorious sword. His thighs, which others leave uncovered in order more easily to mount their horses, were covered on the outside with iron scales. The leg-pieces of steel were common to the whole army. His shield was all of steel, and his horse was iron in color and in spirit.

"This armor all who rode before him, by his side, or who followed him—in fact, the whole army—had tried to imitate as closely as possible. Steel filled the fields and roads. The rays of the sun were reflected from gleaming steel. The people, paralyzed by fear, did homage to the bristling steel; the fear of the steel pierced down deep into the earth. 'Alas, the steel!' 'Alas, the steel!' cried the inhabitants confusedly. The mighty walls trembled before the steel, and the courage of youths fled before the steel of the aged."

In this war Charlemagne was completely victorious. Desiderius ceased to be king of the Lombards, and Charlemagne became king in his place. For centuries afterwards Charlemagne's successors wore "the iron crown of Italy," which the great king of the Franks had won from Desiderius.

175. Extent of Charlemagne's Kingdom. As a result of his conquests Charlemagne became the ruler of lands almost as extensive as those formerly ruled by the Roman Emperors in the West. What are now France, Belgium, Holland, Switzerland, more than half of Germany and Italy, and parts of Spain, and the former Austrian lands were included in his kingdom. (See map, page 136.) The old inhabitants of the Roman Empire dwelt alongside the Teutonic newcomers, and gradually they came to be more and more like one people.

CHARLEMAGNE'S EMPIRE

176. Charlemagne Crowned Emperor (800). In the year 800 Charlemagne was crowned Emperor at Rome. It came about in this way. Charlemagne had gone to Rome to aid the Pope against rebellious Romans, and remained for the celebration of Christmas. On Christmas day, as Charlemagne's secretary tells us, "the king went to mass at St. Peter's Church, and as he knelt in prayer before the altar, the Pope set a crown upon his head. Then the Roman people cried aloud: 'Long life and victory to the mighty Charles, the great and peaceful Emperor of the Romans, who is crowned of God!'" He adds that later Charlemagne declared "that he would not have set foot in the church that day, although it was a great feast-day, if he could have foreseen the design of the Pope." Nevertheless Charlemagne accepted the new title, and prized it more highly than his old title of king.

177. Nature of Charlemagne's Empire. Though Charlemagne as Emperor ruled only over the peoples who had obeyed him as king, still men felt that his position now was higher, and his authority greater. They thought of his empire as a revival of the old Roman Empire of the West, which had come to an end more than three hundred years before. Charlemagne's power was thus linked with the majestic history of Rome. His empire is called the Holy Roman Empire to show that it had the sanction of the Church. In the troubled times which followed Charlemagne's death, the revival of the Empire helped to keep alive the ideas of unity, law, and order, and a strong central government, which had been the leading ideas of Rome's rule.

178. What Charlemagne Did for Education. Besides being a great warrior and a great ruler, Charlemagne was also a friend of learning and education. There was great need of all that Charlemagne could do in these matters. During the centuries of disorder and confusion which followed the

CHARLEMAGNE

This shows him as after ages thought of him. The sword, crown, and robes are the ones used by later emperors

Teutonic invasion, books and learning had almost disappeared from the West. Even priests frequently could not understand the Latin language in which the church services were recited. Charlemagne himself learned to read only after he was a grown man, and in spite of all his efforts he never succeeded in learning to write. This made him all the more anxious that the bright lads of his kingdom should have the advantages which he lacked. He founded schools in the monasteries and in the bishops' houses in order that he might have learned men for offices in the Church and State. But the rude fighting men of that day often looked upon learning with contempt, and many noble youths in the schools neglected their books for hawking and warlike exercises.

179. Charlemagne and the Schoolboys. The old monk who tells us how Charles overcame King Desiderius also tells us of the Emperor's wrath when he found the boys of one school going on in this fashion. The boys of low and middle station had been faithful and when they presented their compositions and lessons to the king, he said:

"Many thanks, my sons, that you have taken such pains to carry out my orders to the best of your ability. Try now to do better still, and I will give you as reward splendid bishoprics, and make you rulers over monasteries, and you shall be highly honored in my sight."

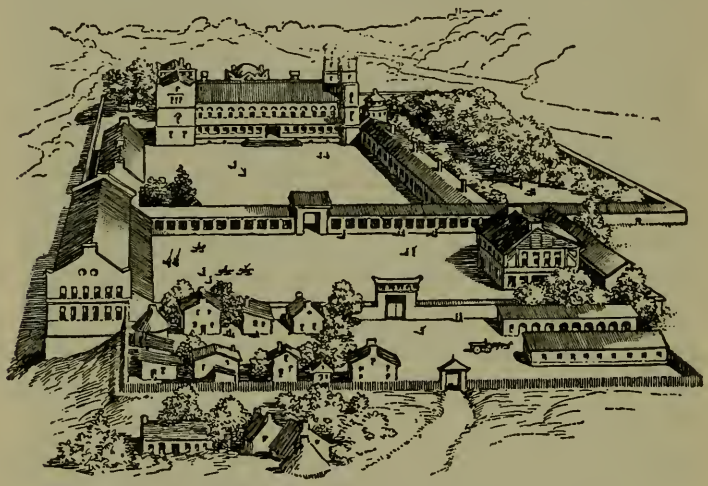
But to the high-born boys, who had played while the others worked, he cried out in wrath:

"You sons of princes, you pretty and dainty little gentlemen, who count upon your birth and your wealth! You have disregarded my orders and your own reputations; you have neglected your studies and spent your time in games and idleness, or in foolish occupations! I care little for your noble birth, and your pretty looks, though others think them so fine! And let me promise you this: if

you do not make haste to recover what you have lost by your neglect, you will never get any favors from Charles!"

In many other ways, besides those which we have mentioned, Charlemagne did a great work for the peoples over whom he ruled.

180. The Empire After Charlemagne's Death. The Empire which Charlemagne founded soon broke up into frag-



ROYAL PALACE OF CHARLEMAGNE'S TIME

ments. The western part became France, with its thousand years of glorious history. In the eastern part, after a time, the Teutonic lands and Italy were united again in a new Holy Roman Empire, which lasted until about a hundred years ago. The parts of this revived empire were only loosely united, and during most of the time the Emperor was little more than a figure-head. Nevertheless the Holy Roman Empire was an important fact in the history of Western Europe. Through all the dark ages when feudalism and disorder flourished, it helped to keep alive the memory of better days. Especially by holding the peo-

ples of Central Europe together in one family of nations, it prevented them from growing wholly unlike and hostile to one another. It was in fact, and in an imperfect way, a kind of League of Nations.

Topics for Review and Search

1. Was it a good thing that the Saxons were conquered by Charlemagne? Why? Read *The First Christmas Tree,* by Henry van Dyke.
2. What territories were included in Charlemagne's empire that had not belonged to the old Roman Empire? Compare maps, pp. 136 and 92.
3. Read the *Story of Roland,* by Baldwin.

CHAPTER XXI

THE FOUNDING OF ENGLAND

Points to Be Noted

Where the English came from; their liking for the sea; how they first came to Britain.

Conquest of Britain; the legends of King Arthur; what became of the Britons.

The seven English kingdoms; English local government; the Witenagemot; classes of the people.

Disappearance of Roman civilization and Christianity from England; how Gregory became interested; the coming of Augustine; conversion of the English; what the monks did for England.

Union of the English under the king of Wessex.

181. The Old English in Germany. Among the Teutonic tribes that invaded the Roman Empire during the same period in which the Goths and the Franks were founding their kingdoms, were the ancestors of the English people of today. They were then called Angles, Saxons, and Jutes. For many generations they had dwelt in what is now northern Germany, by the shores of the North Sea and the Baltic. Their ways of living were like those of the other Teutons of that time. They had never been governed by the Romans, so they knew nothing of Roman civilization or of the Christian religion. More than any other Teutons, perhaps, they loved the sea, a liking which their situation made it easy for them to gratify. They delighted to swoop down on unsuspecting coasts, gather what booty they could, and then take to their ships again before resistance could be formed. A Roman poet sings of the Old English in these words:

"Foes are they, fierce beyond other foes, and cunning as they are fierce. The sea is their school of war, and the storm

is their friend. They are sea-wolves that prey on the pillage of the world!"

182. Their Conquest of Britain. So long as the Romans ruled Britain, the Old English made only pirate raids on that land. But when the Goths came into Italy, it became necessary for Rome to withdraw her legions from Britain, and to leave the Britons to defend themselves. Fierce tribes from Ireland and Scotland then attacked them; and the Britons, owing to their long rule by Rome, were not able to beat off these enemies.

Then a ruler of the Britons, about the year 449, invited a band of the Old English sea-rovers to assist his people against these enemies. He promised to supply the English with provisions during the war, and to give them for their own an island near the mouth of the Thames River. The bargain was agreed to, and the English came, under the lead, it is said, of two brothers, named Hengist and Horsa. They soon defeated the enemies of the Britons, and freed them from that danger. Then they quarreled with their employers, on the ground that the provisions furnished them were not sufficient.

"Unless more plentiful supplies are brought us," they said, "we will break our agreement with you, and ravage the whole country."

The English were strengthened by the arrival of many new shiploads from their home lands, and war with the Britons followed. It lasted for nearly two centuries, and ended in the conquest by the newcomers of all that part of the island (England, or "Angle-land") which we still call by their name. We know very little of the details of the struggle. It was a long and bitter contest, with much fierce and cruel fighting. Little by little, the Britons were driven back toward the west and north. When captured, they were either killed or enslaved. The Roman cities were

MAP OF OLD ENGLISH KINGDOMS

either destroyed by fire, or were left unoccupied and fell into ruins. Fresh bands of the English kept coming in, bringing their families, their cattle, and their goods.

183. Legend of King Arthur. In later days, the descendants of the Britons loved to tell stories of a great king, named Arthur, who led his people to many victories against the English. King Arthur was pure in thought and deed, and was without fear. It was said that he was mysteriously cast up by the sea, a new-born babe, to be heir to the kingdom. When he became king he gathered warriors like himself in council about the famous Round Table, and led them to war. He bore an enchanted sword of victory, and protected his people from their enemies for many years. At last he was miraculously carried away to a happy island, there to live until he should come again to rule Britain once more. So many stories gathered about the name of Arthur that the tales of the Knights of the Round Table are almost as numerous and famous as the thousand and one tales of the *Arabian Nights*. In spite of King Arthur—if there really was such a person—the Britons were pushed back into the mountains of the west. There, under the name of the Welsh, they remain to this day.

184. The Seven English Kingdoms. All of the eastern, central, and southeastern parts of the island, however, passed into the hands of the English, who set up seven separate kingdoms. The Jutes settled in the southeastern district, which formed the kingdom of Kent. The southern coast was occupied by the Saxons. Those nearest the Jutes formed the kingdom of the South Saxons, or "Sussex." Farther west were the West Saxons, with their kingdom of "Wessex." Just north of the Jutes were the East Saxons, in what is called "Essex." The greater part of the eastern coast, as well as the interior of the country, was in the hands of the Angles, who formed the kingdoms of "East Anglia,"

"Mercia," and "Northumberland" (the land north of the Humber River). The names Kent, Sussex, and Essex are still used as the names of English counties; and a number of places in the United States also bear these names, which were given them by settlers who came from those parts of England to the New World.

185. Governments of the English. The local governments which the Old English set up are important, because they grew into forms of government which the first English settlers established in Virginia and Massachusetts. They lived in small villages of rude and comfortless huts, and each village and its lands formed a "township." The townships, in turn, were grouped into districts called "hundreds." Each hundred had its own public meeting, called the "moot," which decided the affairs of the hundred. The warriors from all the hundreds of each kingdom met in a "folk-moot," or meeting of all the people. When the small kingdoms were combined, in later days, into larger kingdoms, these folk-moots became "shire-moots," or county courts, and the original kingdoms became "shires," or counties, of the larger kingdom. For the whole kingdom there was then a meeting of the wise men called the "Witan," or the "Witenagemot."

At the head of each kingdom was a king. Below the king there were two classes of freemen—the nobles, who soon came to be called "thanes," and the common people. Below the freemen were the "slaves," who could be bought and sold like cattle, and had no rights at all. Then there was a class of "unfree" people, who could not be bought and sold, and yet in some ways had not the rights of freemen, and could not go and come as they pleased.

186. Disappearance of Christianity. The life of these Old English was very rude and simple. They had no great cities, and almost the only roads and bridges were the ones which

the Romans had built. At first the English had no statues, no paintings, no books. When they drove out the Britons, they drove out with them all the Roman culture. The English were still heathen, worshiping the Teutonic gods, Woden and Thor. Christianity disappeared in those parts of the island which passed into their hands. The priests were slain or driven out, and the churches were destroyed or fell into ruins. The Britons continued to be Christians, but for some time they refused to send missionaries among their enemies. So it happened that the chief missionary to the English came, not from among the Britons, but from far-off Rome.

187. Gregory's Interest in England. There one day a monk named Gregory saw some boys offered for sale as slaves. Their bodies were fair, their faces beautiful, and their hair soft and fine. Gregory asked whence they came.

"From Britain," was the answer. "There the people are all fair, like these boys."

Then he asked whether they were Christians, and was told that they were still heathen.

"Alas," said he, "what a pity that lads of such fair faces should lack inward grace." He wished next to know the name of their nation.

"They are called Angles," was the reply.

"They should be called *angels,* not *Angles,*" said Gregory; "for they have angelic faces. What is the name of their king?"

"Aella," was the answer.

"Alleluia," said Gregory, making another pun, "the praise of God the Creator must be sung in those parts."

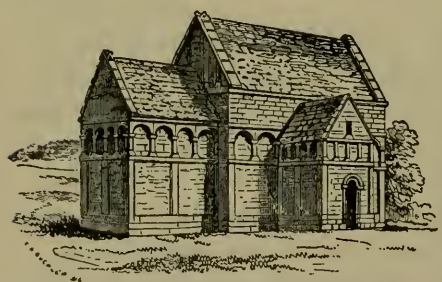
Gregory was so deeply impressed by the sight of these boys that he wished to go himself as a missionary to the English; but this he could not do. A few years later he became Pope. He was very learned and pious, and did so

much to benefit the Church that he is called Gregory the Great. He still remembered the English, and soon sent Augustine, a pious monk of Rome, to preach the Gospel to that people.

188. The Mission of Augustine. Augustine, with forty companions, landed in the English kingdom of Kent, in the year 597. The king of Kent had married a Christian princess of Gaul, and was disposed to deal kindly with Augustine. But he received the missionaries in the open air, for fear some magic might be used if the meeting were held under a roof. The monks came up in procession, singing and carrying a silver cross and a picture of Christ. After listening to the preaching of Augustine, the king said:

"Your words and promises are fair, but they are new to us. I cannot approve of them so far as to forsake the religion which I have so long followed, with the whole English nation. But we will give you food and housing, and we do not forbid you to preach and to gain as many as you can to your religion."

189. The King of Kent Converted. The king gave Augustine and his companions a place to live in, in his capital, Canterbury. He also permitted them to repair an old Christian church there, and to build a monastery. Soon the earnest preaching and holy living of the monks impressed the king and his people, and they became Christians. Thus Canterbury became the oldest of the English churches. When the Church was later organized for all England, the Archbishop of Canterbury was made its head, under the Pope.



AN EARLY ENGLISH CHURCH

190. Conversion of All England. Other missionaries worked in different parts of England, but it was nearly a hundred years before all England accepted Christianity. Sometimes, when a kingdom seemed completely converted, a new king would come to the throne who would drive out the Christian priests, destroy the churches, and restore the heathen worship. But the missionaries persevered, and in the end the Christian faith conquered.

At one time the king of Northumberland called his leading men together to discuss the question of accepting Christianity. One of the thanes gave his opinion in these words:

"The life of man in this world, O King, may be likened to what happens when you are sitting at supper with your thanes, in winter time. A fire is blazing on the hearth, and the hall is warm; but outside, the rain and the snow are falling, and the wind is howling. A sparrow comes and flies through the hall; it enters by one door, and goes out by another. While it is within the hall, it feels not the howling blast; but when the short space of rest is over, it flies out into the storm again, and passes away from our sight. Even so it is with the brief life of man. It appears for a little while; but what precedes it, or what comes after it, we know not at all. Wherefore, if this new teaching can tell us anything of this, let us harken and follow it."

Then the missionary who had come to them, one of Augustine's followers, was allowed to speak. When he was through, the high priest of the pagan religion led the way in destroying the old temples and idols, saying: "The more diligently I sought after the truth in that worship, the less I found it."

191. Work of the Monks. Most of these early missionaries, like Augustine and his companions, were monks. They not only taught the people the truths of the Christian religion,

but they taught them higher standards of living. Their monastery farms became models of agriculture for all the country. They established schools in the monasteries, and some of the English learned to read and write. All their books were in Latin, for that was the language used by the Church in its services. The result was that few persons could read them. It was a great thing, nevertheless, that there should be at least some men in every village who knew the language and something of the literature of ancient Rome. It meant that the English as a people had ceased to be barbarians, and had begun to be civilized, like the Romans who preceded them.

192. England United Under One King. At first the seven kingdoms of the English were often at war with one another. Then gradually the stronger kingdoms began to gain power over the weaker ones. Finally, at the beginning of the ninth century, shortly after the time of Charlemagne, the king of Wessex was able to bring all the other kingdoms under his rule, and establish a single kingdom for all England. But perhaps this union would not have proved permanent, had it not been for the fact that the English were soon exposed to the dangers of invasion, from enemies as rude and as warlike as they themselves had been when they first came to the island, nearly four hundred years before.

Topics for Review and Search

1. Read an account of the early Britons, and their conquest by the Romans. (Harding, *Story of England,* chapters ii, iii.)
2. How did the English conquest of Britain differ from the Roman?
3. Read some stories of King Arthur and his Round Table. (Maitland, *Heroes of Chivalry.*)
4. Read the story of Beowulf. (Child, *Beowulf.*)
5. Find out what you can about the English monk, Bede. (Harding, *Story of England,* p. 37.)

CHAPTER XXII

KING ALFRED AND THE NORTHMEN

Points to Be Noted

Where the Northmen (or Danes) came from; founding of Normandy; their voyages to the West; discovery of Vinland; what Leif Ericsson had really discovered.

Danish attacks upon England; by whom the Danish conquests were stopped.

Youth of Alfred; dates of his reign; his victory over the Danes; the treaty of peace; results.

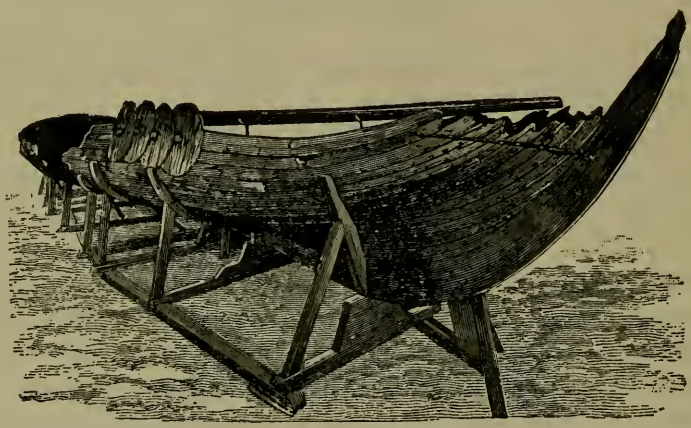
What Alfred did for England.

193. Deeds of the Northmen. The newcomers who invaded England were the Northmen, or the "Danes," as the English called them. They were inhabitants of the northern lands which now form the kingdoms of Denmark, Norway, and Sweden. They were Teutonic, like the English; and like the ancestors of the English they were great pirates and sea-rovers. In the time of Charlemagne they began to swarm forth from their northern homes and overrun all western Europe. In France, after repeated attacks throughout the ninth century, they at last settled down in a large district about the mouth of the River Seine, which was given them by the French king. There they became known as the "Normans," and the name Normandy is still given to that district.

Nor did they stop with Europe. For us, what they did outside of Europe is even more interesting. If you will look on a globe, you will see that the great island of Iceland, which lies in the North Atlantic Ocean, is only about seven hundred miles west of Norway, and that Greenland lies only about three hundred miles beyond that. Both of these lands were discovered by the Northmen "vikings,"

or sea-rovers; and in both they made settlements. Then came what for us is the most interesting discovery of all.

194. Leif Ericsson Discovers America (1000). In the year 1000, one of these Greenland settlers, named Leif Ericsson,



REMAINS OF A VIKING SHIP FOUND IN SWEDEN

was returning from a visit to Norway. The viking ships were really only large boats, and this one was so tossed about by storms that it was driven some hundreds of miles west and south of Greenland. There Leif found a new land, to which he gave the name Vinland, because of the wild grapes or berries which he found in it. The report which he brought to Greenland of this new land seemed so favorable that some of the Northmen went there and formed a settlement. But fierce battles occurred with the natives, and soon the settlers returned to Greenland. After a while, except for the accounts preserved in the "sagas," or stories of the time, all knowledge of Vinland was lost. There can be no doubt, however, that what Leif Ericsson had discovered was some part of the continent of North America, and that these viking Northmen were really the first discoverers and settlers of the New World.

195. The Danes Attack England. In the story which you are now reading, however, we are most concerned with what the Northmen, or "Danes," did in England. They first began to plunder the coasts of that land nearly a hundred years before they discovered Iceland, and more than two hundred years before they found Vinland. In the beginning their attacks on England were like those which the English themselves had made when they first began to come to that land. Then, like the English again, they began to come in armies, in order to make conquests and set up kingdoms of their own. The Danes were still heathen, as the English had been when they first came, so they destroyed and plundered the monasteries and churches, and slew or drove out the priests and monks. In this way, little by little, the Danes overran the greater part of England, until all had been taken except Wessex itself.

196. Youth of Alfred. Here they were met by the young King Alfred—"the wisest, best, and greatest king that ever reigned in England"—and their advance was checked and their conquests stopped. When very young, Alfred had accompanied his father to Rome, and spent a year or two there. At home, his mother trained her children carefully, and encouraged them to study. One day she said to them:

"Do you see this little book, with its clear black writing, and the beautiful letter at the beginning, painted in red, blue, and gold? It shall belong to the one who first learns its songs."

"Mother," said Alfred, "will you really give that beautiful book to me if I learn it first?"

"Yes," was the reply, "I really will."

Alfred took the book to his teacher, and soon learned to repeat the verses; and thus he earned the coveted prize. This story shows us his quickness of mind, and his interest in learning, which made him noted in after years.

197. Warfare with the Danes. When Alfred grew to manhood, he found stern work to do, for the Danes were advancing into Wessex. His older brother Ethelred was king of Wessex, and Alfred worked loyally to help him. A historian of that time writes of a certain year that "nine general battles were fought this year south of the River Thames; besides which Alfred, the king's brother, and single rulers of shires and king's thanes oftentimes made attacks on the Danes, which are not counted."

In one of these battles, Ethelred was wounded so badly that he died, and Alfred became king in his place. Alfred ruled for thirty years, from 871 to 901. At first his attention was given chiefly to the Danes. Again and again they made peace, and soon broke it. The Danish army spent the winter in fortified camps in the land; but the English, when the summer's fighting was done, scattered to their homes, to care for their families and prepare their crops.

During one such winter, Alfred sought refuge in a small fortified island called Athelney, amid the swamps of Wessex. Afterwards the people told stories of how, while wandering alone in these regions, he was sheltered in a herdsman's hut, and was scolded by the herdsman's wife for allowing some coarse cakes to burn, which she had told him to watch. An old song represents the woman as saying to the king, whom she did not know:

"Can't you mind the cakes, man?
And don't you see them burn?
I'm bound you'll eat them fast enough,
As soon as 'tis the turn."

Another story tells how he went into the Danish camp, in disguise as a minstrel or wandering singer, in order to get news of the enemy's plans; and how the Danes were so pleased with his singing that he had difficulty in getting away again.

198. Alfred's Victory and Treaty. When the hardships of that winter were over, Alfred gathered his army together and attacked the Danes. He defeated them badly, and drove them into their fortified camp. There he besieged them for fourteen days; and as they were now separated from their ships, and could get no supplies, they agreed to make peace. By a revision of this treaty, a few years later, the Danes were to have all the country of England north

AN ENGLISH KING
Tenth century

WOMAN'S COSTUME
Tenth century

and west of the Thames River and the old Roman road called Watling Street, which ran from London to Chester. Only the country south of that line, including London, remained to the English under Alfred's rule.

199. The Danelaw. The country which the Danes ruled was known as the "Danelaw." There they settled down and became tillers of the soil, just as the English had done four centuries earlier. Before many generations had passed, they all became Christians and blended with their

English neighbors. But to this day northern England shows some features which remind us that once it was ruled by these rude, freedom-loving Danes. For example, we find there several hundred villages and towns with names which end in the syllable "-by," (as in "Derby"). This was the Danish word for "town," and corresponds to the old English "-ton" or "-ham," which we find so frequently on the map of southern England.

200. Alfred Rebuilds London. After the treaty with the Danes, Wessex for some time enjoyed peace, and Alfred had opportunity to repair the damages done by war. Among other things, he fortified and partly rebuilt the city of London. For some time it had been in the hands of the Danes, but it was now restored to the English. London was located at the lowest point on the Thames at which a bridge could be built, or at which

Side view

GOLD JEWEL OF ALFRED
Found at Athelney

Front view

merchants could find solid ground for landing goods from their ships. It was already an important place in Roman days, and it now became the chief city of England. Long afterward, when ocean commerce developed, its nearness to the sea helped to make it the greatest city in the world. But for several centuries after Alfred, its citizens were as much interested in agriculture as in carrying on their small trades, and commerce on a large scale was unknown.

201. Alfred Strengthens the Government. Alfred saw that if the English were to resist invaders successfully, they must put their trust in the sea. Accordingly, he had a large number of ships built, after his own pattern, making them twice as large as those of the Danes. These proved very useful when the Danes renewed their attacks. He also improved the army, and made some changes in the government. To make it easier to find out what the law was, he collected and revised the old laws of England. But he did this work modestly, and without reckless change. "I, Alfred," he wrote, "gathered these laws together, and commanded many of them to be written which our forefathers held, those which seemed to me good. And many of those which seemed to me not good, I rejected, and in other wise commanded them to be held. For I durst not venture to set down in writing much of my own, for it was unknown to me what of it would please those who should come after us."

OLD ENGLISH HORN LANTERN

202. He Aids Industry and Learning. Alfred also encouraged workmen of all sorts. He brought many skilled men to England from foreign countries; and he himself could show his gold workers, and other artisans, how to do their work. He invented a method of counting the hours, by means of candles which were made so that six of them would burn just twenty-four hours. He also invented a lantern, with transparent sides made of horn (for glass was scarce) to keep drafts away from the candle and make it burn better. His mind was constantly at work, seeking to better the condition of his country. But Alfred thought none of these things could help his people much unless they improved in mind and spirit. He lamented their growing ignorance, through the destruction of the monas-

teries, with their schools and libraries. "Formerly," said he, "foreigners came to this land in search of wisdom and instruction; but we should now have to get teachers from abroad, if we would have them." Accordingly he invited many learned men to come to his kingdom to help instruct his people.

HOUSE OF AN ENGLISH NOBLE (ELEVENTH CENTURY)
From an old manuscript. The lord and his lady are giving alms to the poor

Alfred thought that the greatest need of all was books which his people could read—books in English, and not Latin.

"I wondered extremely," he said, "that the good and wise men who were formerly all over England, and had perfectly learned all the books, did not wish to translate them into their own tongue."

He set himself to put into English some of the best books. First came a history of the world, and to this he added his own account of two voyages into the northern seas, made by Danes whom he had invited to England. Then came a history of England by a famous monk, named Bede; a book of religious instruction by Pope Gregory the Great; finally

a book on philosophy, in which Alfred gave many of his own most serious thoughts. All these works are still preserved; but our language has changed so much since Alfred's day that they are now like books in a foreign tongue.

203. Why He Is Called "the Great." Since Alfred's death, all English-speaking people have cherished his memory, and we now call him "Alfred the Great." He was a brave warrior, a wise lawmaker, a patient teacher, and a watchful guardian of his people. Above all, he was a true and pure man, loving his family and training his children with great care. The secret of his success is told in his own words:

"To sum up all," he said, "it has ever been my desire to live worthily while I am alive, and after my death to leave to those that should come after me my memory in good works."

Alfred's work was indeed good, for he saved England from being completely conquered by the Danes. Because he kept his courage at the trying time, his own kingdom was preserved, and the Danes were settled beyond the Thames, there gradually to become Englishmen. Because he was wise and patient, he made his kingdom strong, so that his descendants were able, little by little, to regain all that the Danes had taken, and to become again, in later years, kings of all England.

Topics for Review and Search

1. Describe the life of the "vikings," and tell the things they did.
2. Read "The Saga of the Land of Grapes" (Price, *Wandering Heroes,* p. 151).
3. Why did the discovery of America by the Northmen have no important results?
4. Write a brief account of Alfred's life and character.
5. Make a list of the things that Alfred did for England.

CHAPTER XXIII

THE NORMANS CONQUER ENGLAND

Points to Be Noted

New troubles from the Danes; rule of Canute; Edward the Confessor.

Character of the Normans; Duke William's claim to the English throne; his invasion of England; battle of Hastings; date; importance of the Norman Conquest.

The feudal system established in England; meaning of fief, vassal, villein, homage, fealty; what the lord owed to the vassal; what the vassal owed to the lord.

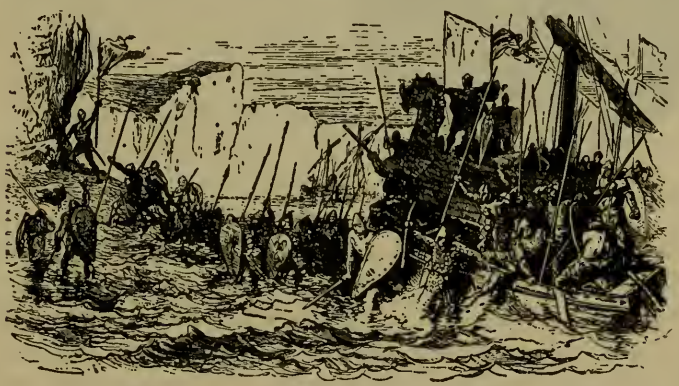
How William prevented his lords from becoming too powerful; how the Norman Conquest benefited England.

204. Weakness of England. Alfred's descendants soon succeeded in reconquering the Danelaw, but this was far from being the end of England's troubles with the Northmen. About eighty years after the death of Alfred, while a weak king was on the throne, new swarms of Danes began to come into England; and after a number of years of struggling, the Danish king Canute added England to his kingdoms of Denmark and Norway. He was a just and Christian king, and ruled England as though he had been an Englishman himself. Soon after his death, the old English line of kings was restored in the person of Edward the Confessor. Unfortunately, he was a weak ruler, and he died without a son to succeed him. In these circumstances, the ruler of those Northmen who had settled across the Channel in France, more than a hundred years before, prepared in his turn to seize the English throne.

205. Strength of the Normans. These Northmen who were settled in France we call "Normans," to distinguish them from those who came direct from the Scandinavian lands.

Since settling in France they had progressed very rapidly. They had laid aside their old heathen religion and become Christians; and they had also laid aside their old speech and native customs. In less than a hundred years they had become as good Frenchmen, in speech and everything else, as could be found in that kingdom. About the only things which distinguished the Normans from the other French were their greater energy, their skill in building and in government, and their fondness for the sea and for adventure.

206. The Normans Invade England. Their ruler, or duke, when King Edward died, was named William, and because



WILLIAM OF NORMANDY LANDING IN ENGLAND

of the great deeds which he performed we call him William the Conqueror. From an early age he had shown remarkable warlike power and ability to rule. He claimed the English throne chiefly on the ground that King Edward had promised it to him; and, in spite of the fact that the English had now set up an English nobleman named Harold in place of Edward, Duke William gathered together his forces, and in the year 1066 invaded England.

On leaping from his ship, William stumbled and fell flat upon his face. His followers cried out at this as a bad omen,

but William's presence of mind prevented any injurious effect. "By the splendor of God," he cried, grasping a handful of earth, "I hold England in my hands!"

207. Battle of Hastings (1066). Harold meanwhile had gathered his forces and marched to meet William, whom he found near the town of Hastings. There the decisive battle took place. Harold's men were on foot, and carried light javelins for hurling, and swords or battle-axes for striking. They were drawn up so that their shields overlapped one another, making a solid wall of defense. William had two kinds of warriors—cross-bowmen on foot, who were placed at the front; and behind these, the knights on horseback, wearing iron caps and rude coats of mail, and carrying swords and strong lances.

WILLIAM I, THE CONQUEROR

One of the Norman knights asked that he might strike the first blow. When this was granted, he rode forward, tossing his sword in the air and catching it, and singing gaily an old song about the deeds of a great warrior named Roland. Two Englishmen fell by his hand before he himself was slain.

Then the battle began in earnest, and raged all day. In spite of their heavy horsemen, the Normans were unable to break the English line. Three horses were killed under William, but he received no injury. Once the cry went forth, "The duke is down!" and the Normans began to give way. But William tore off his helmet, that they might better see his face, and cried: "I live, and by God's help shall have the victory!"

At length, a portion of the Norman troops turned to flee,

and some of the English, disobeying Harold's orders, left their line to go in pursuit. These English were then easily cut off and destroyed. William took a hint from this, and ordered a pretended flight of all the Normans. Large numbers of the English followed, and the Normans turned and cut them down.

DEATH OF HAROLD

Harold is the second figure from the left. The inscription (in Latin) reads: "Harold the king is slain." To his right is the banner of Wessex. Note that the armor consisted of discs of metal fastened to leather cloth. This picture is taken from a great piece of tapestry embroidered by William's queen to illustrate the conquest of England.

But Harold and his two brothers, together with the best troops, still stood firm, and swung their battle-axes beneath the Golden Dragon banner of Wessex. At last an arrow, shot into the air by William's order, struck Harold in the eye, and he fell. The English then fled—all except a few, who fought on until they were killed.

208. William Becomes King. Thus William and his Normans conquered England. No further resistance was possible. Marching slowly toward London, he was there acknowledged king; and on Christmas day he put on the English crown.

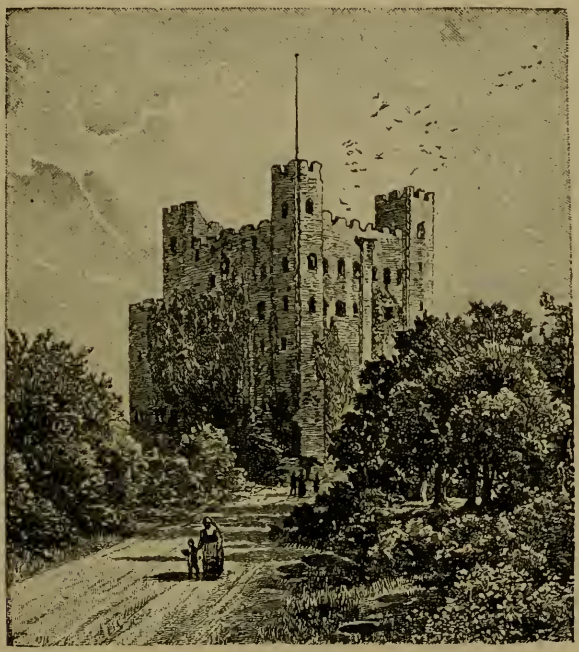
The victory of the Normans was a turning point in English history. Britons, Romans, English, Danes, and Nor-

mans,—all made their conquests and left their mark on the life of the island. This, however, is the last of the armed invasions. Never afterward does a foreign foe take possession of the soil of England.

209. The Feudal System. William set up in England a system of landholding which, in the period following the invasions of the Teutons, had gradually grown up everywhere on the Continent. This was called the feudal system. Under it, all the land belonged in theory to the king, but most of it was occupied by great lords who held it on condition that they assist the king in war. Each lord was bound to furnish a certain number of armed and mounted warriors, in proportion to the size of his estate. To get men with whom to fulfill this obligation, these "tenants-in-chief," as they were called, granted portions of their lands to "sub-tenants," on similar conditions. These in turn sublet to others; and so it went on, down to the simple peasants (called "villeins") who actually tilled the soil. The latter, however, did not give military service to their lord, but worked in his fields and gave him also a part of their own crops.

The name given to an estate which was held on condition of military service was "benefice" or "fief." The fiefholder became the "vassal" or personal dependent of his lord. When he was put in possession of his land, the "vassal" knelt unarmed before his lord, placed both hands in his, and swore to be "his man" (*homo,* in Latin), and to serve him as a vassal ought to serve his lord. This was called "doing homage." Then the vassal arose, and the lord gave him the kiss of peace, and the vassal swore "fealty,"—that is, fidelity, —to him. Fiefs were generally hereditary, the son of a deceased vassal being permitted to succeed to his father's estates, on condition that he paid a sum of money, did homage, and swore fealty to the lord of the fief.

The lords owed their vassals protection, while the vassals owed service to their lords. This service was partly military



A NORMAN CASTLE IN ENGLAND

since they served as mounted knights for forty days each year. The lord could also call upon his vassals to come to his castle at certain times, and assist him with their counsel and advice. In addition, he might call upon them to serve him by giving him money—which they in turn collected from their villeins. These payments were called "aids," and could be collected on three occasions,—when the lord's eldest son was made a knight, when his eldest daughter was married, and to ransom the lord himself, if he should be taken captive.

210. William's Checks on His Barons. On the Continent, the feudal system weakened the power of the king, because it created a tie between the lords and their tenants which was stronger than the tie which bound them to the king. Thus, if a great lord in France rebelled, his tenants supported him rather than the king, and the whole land was filled with confusion. In England, William took pains to prevent his lords from becoming too powerful. The estates of the great landholders were scattered in different parts of the country, so that no man might be able to collect a great army in one place. He also kept up the old hundred and shire courts, and refused to allow the lords as much independence as they enjoyed on the Continent. Above all, he required every landholder to take an oath of allegiance to support the king, before and above his immediate lord. With these changes, William made the feudal system a means by which he could control not only the conquered English, but his Norman barons as well.

211. What the Normans Did for England. In the course of several centuries the Normans lost their French speech and ways, and became swallowed up in the mass of the English people. The vigor of the Normans, together with their skill in war and in government, was added to the good qualities of the English race. The Old English had known how to build up communities in which the people governed themselves through their township, hundred, and shire meetings. They had active *local* self-government; but they had not known how to build up a strong *central* government, which could keep the whole country united, put down lawlessness and disorder, and keep out foreign invaders. It was the work of the Norman kings to do this. And whenever we think of the great things which England has done in the world—of the colonies which it founded and still rules, and of the lessons which it has given the world in combining

strong governments with freedom and personal liberty—we must remember that this is based in part upon the work of William the Conqueror.

Topics for Review and Search

1. Imagine yourself one of Harold's soldiers, and describe the Norman Conquest.
2. Which had the better claim to the English throne, William or Harold? Why?
3. Read the account of the battle of Hastings in Lord Lytton's novel, *Harold, the Last of the Saxon Kings* (Book xii, chapters vii and viii).
4. Find out what other great things the Normans accomplished.
5. Study the picture in the front of this book, and describe the ceremony of homage and fealty.

CHAPTER XXIV

KING JOHN AND THE GREAT CHARTER

Points to Be Noted

John's character and its results; how Normandy was lost.

Cause of John's quarrel with the Pope; the interdict; how John made peace with the Pope.

Complaints of the barons; advice of Stephen Langton; what the barons demanded; when and where the Great Charter was granted; how John felt about it.

The renewal of the quarrel; John's death.

What the Charter secures for the people; why it is so highly prized.

212. Character of King John. King John was the sixth king of England who followed William the Conqueror. He proved to be one of the worst rulers that England ever had—cruel, faithless, lazy, and reckless of everything save his own pleasure. Yet his very wickedness and tyranny, by spurring all classes to resistance, helped much to bring about political liberty and to make such tyranny impossible for the future.

213. John Loses His French Fiefs. The Norman kings of England continued to be dukes of Normandy also, and since the days of the Conqueror they had gained much additional territory in France. John's misgovernment got him into a quarrel with the king of France over this territory. In the course of the struggle which followed, John's nephew Arthur, who had sided with the French king, was captured and imprisoned by John. Soon Arthur disappeared, and there can be no doubt that John had him secretly put to death. After this, John steadily lost ground, so that within a few months all Normandy and a great part of his other French possessions had fallen into the hands of the French king.

214. His Quarrel with the Pope. Then followed a quarrel with the Pope over the election of a new archbishop of Can-

terbury. John refused to receive Stephen Langton, whom the Pope appointed to that office, and seized the lands and revenues of the archbishopric. To punish the king, the Pope placed an "interdict" upon the whole kingdom—that is, he forbade all church services except the baptism of infants and the "last unction" or anointing of the dying. The church doors remained closed; the bells were silent; even the dead were buried without ceremony, in unhallowed ground. After this had lasted for several years, John was forced to make peace with the Pope. Stephen Langton was permitted to take up his duties as archbishop, and John promised to restore the lands which he had taken from the Church. In addition, he surrendered his kingdom to the Pope and received it again as a fief, agreeing to pay a yearly tribute. Thus, this struggle ended by the king of England becoming the Pope's vassal, and this relationship lasted for more than a hundred years.

215. John's Struggle with His Barons. At the time when John settled his quarrel with the Pope, he was in the midst of a third great struggle—this time with his own barons, who wished a remedy for the evils of his rule.

King John was constantly making new demands upon both the nobles and the people. He had called upon them for services which they did not think they ought to render, and he had levied taxes unknown in earlier times. In some cases he cast men into prison without lawful cause, and in others he unjustly seized their lands and goods. The result was that, at length, all classes were ready to rebel.

The barons found a shrewd adviser in Stephen Langton, the new archbishop. He reminded them of the "charter," or written promises, of an earlier king, who had granted reforms of government to the nation. He advised the barons to demand a similar charter from King John.

John was waging war on the Continent, seeking vainly

to recover his lost territories. The leading barons in England secretly met together, under pretext of a pilgrimage, and swore to compel the king to reform his abuses of government, and to confirm his promise by a charter. Their demands were presented to John upon his return to Eng-

JOHN GRANTING THE CHARTER

land. The king cried out in wrath: "Why do they not ask for my kingdom? I will never grant such liberties as will make me a slave."

In various ways, John sought to break up the forces that confronted him. It was all in vain. "The army of God and of Holy Church," as the rebels called themselves, marched upon London, and the citizens joyously opened the city gates to them.

216. The Great Charter Granted (1215). On June 15, in the year 1215, John met the representatives of the barons "in the meadow which is called Runnymede, between Windsor and Staines," on the River Thames. Here he was forced to give his consent to the Great Charter—called *Magna Carta* in Latin, the language in which it was written. It is said that when King John granted the Charter he wore a smiling countenance, and spoke pleasantly to the lords about him; but that when he reached his own chamber he threw himself down in a mad rage upon the floor, gnashing his teeth and biting the rushes with which it was strewn.

217. John Renews the Quarrel. John had no intention of keeping his promises, and war soon began again. The king had the support of hired troops, chiefly from France; and the Pope, who was now his overlord, gave him such help as he could. The barons, for their part, called the son of the king of France to their aid, and offered him the English crown.

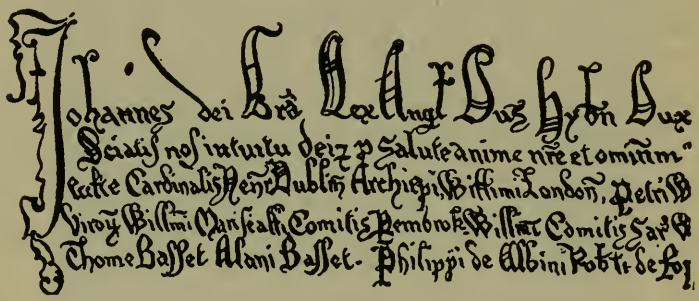
For a time it seemed as if John might overcome his enemies and again set up his will as law. But, in crossing an arm of the sea, his army was surprised by the tide, and his baggage, with the royal treasure, was washed away. Soon after this a fever seized John, and he died in a few days. Men said that his illness was caused by eating heartily of unripe peaches. With John dead, the barons withdrew their support from the French prince, and he soon returned to France. The barons had fought only against the tyranny of John, and they would not support a foreign prince against John's young son.

218. Importance of the Great Charter. Since John's day the Great Charter has repeatedly been confirmed, and it now stands as part of the English Constitution. Its leading principles are part of the law of every English-speaking nation, so the Great Charter has almost as much interest

for us as for the people of England itself. Among many important provisions, we find the following:

"No free man shall be taken, or imprisoned, or dispossessed, or outlawed, or banished, or in any way destroyed, nor will we go upon him, nor will we send upon him, except by the lawful judgment of his peers, and by the law of the land."

In this passage the king admitted that he had no right to imprison or punish any man except according to law.



PORTION OF THE GREAT CHARTER

Written in Latin, with abbreviations. The first line, if written out, would be: "Johannes, Dei Gratia Rex Angliae, Dominus Hyberniae," etc.; which, translated, is: "John, by the grace of God King of England, Lord of Ireland," etc.

In another famous passage John promised that he would collect no money as king unless it was granted to him by the consent of his barons in a Great Council assembled for that purpose. In this passage was laid the foundation of the principle that a government ought not to tax its subjects without their consent, and that "taxation without consent is tyranny."

It is because of such provisions as these that the Great Charter is so highly prized by all English-speaking peoples. The principles which it laid down have not always been observed, and often the people have been obliged to force reluctant kings to observe them. But ever since John

granted the Charter it has been a rallying point in the struggle for liberty, and it has rightly been regarded as a great defense of the rights of the people against the tyranny of their rulers.

Topics for Review and Search

1. In their quarrel, which was in the right, John or the Pope?
2. Why did the interdict force John to make peace with the Pope?
3. What is a charter?
4. Explain what is meant by "the lawful judgment of his peers."
5. When did the English colonists in America make use of the principle that "taxation without consent is tyranny"?

CHAPTER XXV

THE RISE OF PARLIAMENT

Points to Be Noted

The name of the central assembly in Anglo-Saxon days; under the Normans; how these assemblies differed from Parliament.

When and in what part of the government representatives first arose; how the Normans increased their use; why they were added to the Great Council.

The two sorts of representatives in Parliament; when each was first introduced; the Model Parliament.

Separation of Parliament into two Houses; of whom each was composed; the Commons given equal powers in lawmaking with the Lords; powers of Parliament not so great as they became later.

219. Early English Assemblies. Perhaps the greatest thing which England has given to the world is the system of Parliaments, or legislative assemblies (including our Congress and State legislatures), by which the greater part of the world is now governed.

There never has been a period, since England has been united into a single kingdom, when some sort of council or assembly was not called, from time to time, to aid the king in governing. In the days of the Angles and Saxons, this body was called the Witenagemot, or assembly of the wise men, and it was made up of the bishops, abbots, king's thanes, and chief officers of the kingdom. It was this body which aided Alfred in making his laws, and which elected Harold—and after him William—king of England.

After the Norman Conquest, the kings from time to time called about them, to aid them with counsel and advice, all the lords who held land directly of them by feudal tenure. Except for the fact that the feudal lords were at first mainly Normans, this body did not differ very much from the Witenagemot which preceded it; for the great

officers of the land were the king's vassals, and the bishops and abbots also held their lands by feudal tenure from the king. It was this Great Council of the barons which settled who should have the crown when there was a dispute; it was also this body which helped the kings carry on the work of government. But the Great Council only aided and advised the king; it did not control him.

220. How Parliament Differs. What is it that makes the difference between these earlier assemblies and the later one which we call Parliament?

First, Parliament is a "representative" body—that is, it is composed in part of persons who do not sit in right of their offices or lands, but who are elected to represent the people. Second, it is divided into two "houses"—a House of Lords and a House of Commons. And third, it has more power than the older assemblies had.

221. Representatives First Used in Local Affairs. The addition of representatives, along with the great churchmen and barons, was the first step in transforming the old Great Council into the Parliament. The practice of having representatives to act in the name of the community, was first used in local government. In the Anglo-Saxon time, each township sent four representatives to take part in the "hundred" and "shire" meetings. When the Normans came, they began the practice of using committees of representatives, in the different districts of the country, for many purposes. Sometimes they ordered such committees to declare what the old English law was, in order to guide their judges in deciding cases. Sometimes such committees were used to make a list of all the property in their districts, with the value of it and the names of the owners. By and by committees of sworn representatives were used to find out the facts in a given case at law, and declare their decision or verdict. Such a committee was called a "jury," and the

introduction of jury trial marked a great step in advance over the older forms of trial. But the important thing to note here is that the decision which each jury gave was regarded as the decision of the community. In other words, the jury "represented" the community for that purpose, and its voice was taken as the voice of the community as a whole.

Thus, in many ways, the people became used to the idea of having representatives chosen to help carry on the local governments, in the name of the people of the community.

222. Representatives Added to Great Council. Why, we may now ask, were representatives added to the Great Council? The reason is that a time came when the kings needed more money to carry on the work of government; and that this additional money had to come, not only from the nobles, who already had seats in the Great Council, but also from the wealthy townsmen and country gentlemen. It seemed best, therefore, to ask the towns and the counties to send representatives to meet with the Great Council, and to give the consent of their communities to the new taxes. This would make it easier to collect the money, for then there would be less grumbling about it. It would also be more in keeping with that passage of the Great Charter in which the king promised not to collect money from his subjects without their consent. Of course it would have been possible for the king's officers to go about the country asking the consent of each community in turn to the grant; and indeed this was done at times. But on the whole it was felt that it would be much quicker and more satisfactory to bring together in one place the representatives of all the communities, and there secure their consent.

The representatives who were thus called together were of two sorts—first, the "knights of the shire," who repre-

sented the lesser nobles and country gentlemen; and, second, the "borough representatives," who came from the cities and towns (boroughs) and represented the trading classes.

SEAL OF EDWARD I

223. Knights of the Shire (1213). The knights of the shire were the first to be added to the assembly. In 1213, for the first time, the king called them to meet with the Great Council, "to speak with us concerning the business of our kingdom." From time to time after that, "knights of the shire" were summoned to the assemblies, until the practice became permanent. They were elected by the landholders, in the county assemblies, and every county sent two, no matter what its size.

224. Borough Representatives (1265). The addition of the town, or borough, representatives came first in 1265, when the barons in England, under their leader, Simon of Montfort, were again in rebellion against the misgovernment of the king. After the rebellion was put down, the king continued the practice of asking representatives of the boroughs, from time to time, to come to the central assembly. Finally, in 1295, King Edward I called a meeting which established it as a rule that, in a Parliament, there ought to be representatives both of the counties and of the towns. This was called the "Model Parliament," because it became a model for succeeding ones. Each town which sent representatives at all, in those days, elected two.

225. Separation into Two Houses. At first, the representatives of the counties and of the boroughs sat in the same

body with the barons and great churchmen. By the year 1340, however, Parliament had separated into two "houses." The upper house was the House of Lords, and included the great barons (who bore the titles of duke, marquis, earl, viscount, and baron), and also the archbishops and bishops, and the abbots or heads of monasteries.

The lower house was the House of Commons. In course of time it became the more important part of Parliament. This was because it especially was called upon to vote the taxes which the king needed for carrying on the government. For a time the towns and counties looked upon representation in Parliament as a burden. But gradually their representatives began to hold back the voting of taxes until the king and his ministers promised to correct any grievances of which they complained. Then it was seen that the right of voting taxes was a great and valuable power, and the people no longer complained of the burden of being represented in Parliament.

226. The Power of the Commons. At first, it was not certain whether the House of Commons would be admitted to a share in the lawmaking power, or whether it would be allowed only to vote taxes. In his summons to the Model Parliament, however, Edward I laid down the principle that "what concerns all should be approved by all." Twenty-seven years later the rule was definitely stated that all matters which concerned the kingdom and the people "shall be established in Parliament by the king, and by the consent of the Lords and *Commons* of the realm." This rule gave the House of Commons an equal right with the House of Lords in all law-making. From this time on the powers of the Commons grew, until they are now much greater than those of the House of Lords.

227. Parliament Not Yet Supreme. But we must not think of these early Parliaments as having the great powers which

Parliaments have today. The king was still much more powerful than the Parliament, though since the granting of the Great Charter it was recognized that the king was below the law, and not above it. In making new laws, and in laying new taxes, he needed the consent of Parliament. But in carrying on the general business of the government—in making war, and in concluding peace—he could act without Parliament. Often he consulted Parliament about such matters, but he could act as he pleased. The ministers who carried on the government were still the king's ministers, and responsible to him only. It was to be several centuries yet—and a great civil war was to be fought, and one king beheaded and another deposed—before Parliament was recognized as the chief power in the government.

Neverthless, before the Middle Ages had come to an end, the framework of the legislative assembly, in the form in which it was to be carried into all the great English colonies, and in which it was later to be taken up in all self-governing countries, was practically complete.

Topics for Review and Search

1. Rule three columns on the blackboard, head one Witenagemot, the next Great Council, and the third Parliament, and write down the chief facts concerning each body.
2. Show how the representative principle enables free government in modern times to rule much greater territories than the republics of Greece and Rome were able to rule, when the representative principle was not yet developed.
3. Find out how a jury trial is conducted today.
4. Show how the representative principle enabled the people to use the rights of self-government which they forced the kings to grant.
5. Find out what you can about the Parliament called by Simon de Montfort in 1265.
6. Do the same for the Model Parliament of 1295.

CHAPTER XXVI

LIFE IN THE CASTLES

Points to Be Noted

Place of the castle in the life of the Middle Ages.

Plan of a Norman castle in the eleventh century; entrance to it; the outer court; the inner court; the keep of the castle; attacks on castles.

The castle in time of peace; the great hall; dwellers in the castle; training for knighthood; the page; life of the squire; amusements of the castle folk; falconry; hunting with hounds.

The conferring of knighthood; feats and feasting.

228. Life of the Middle Ages. We must now try to picture to ourselves the life of Europe in the days which preceded the discovery of the New World. We shall read first about life in the castles, where lordly knights and gentle ladies dwelt. Then we shall see what was the manner of life of the peasants who dwelt in the villages, and of the merchants and craftsmen who dwelt in the cities and towns. Finally, we shall visit the monasteries, and see what was the life of the monks and nuns, who gave their lives to the service and praise of God.

229. The Castles. If you visit England, France, and other European countries today, you will find on every hand the ruins of great stone castles, rearing their tall towers on the hilltops, and commanding the passage of roads and rivers. At the present time these are mostly tumbled down and overgrown with moss and ivy, and nobody cares to live within their dark walls.

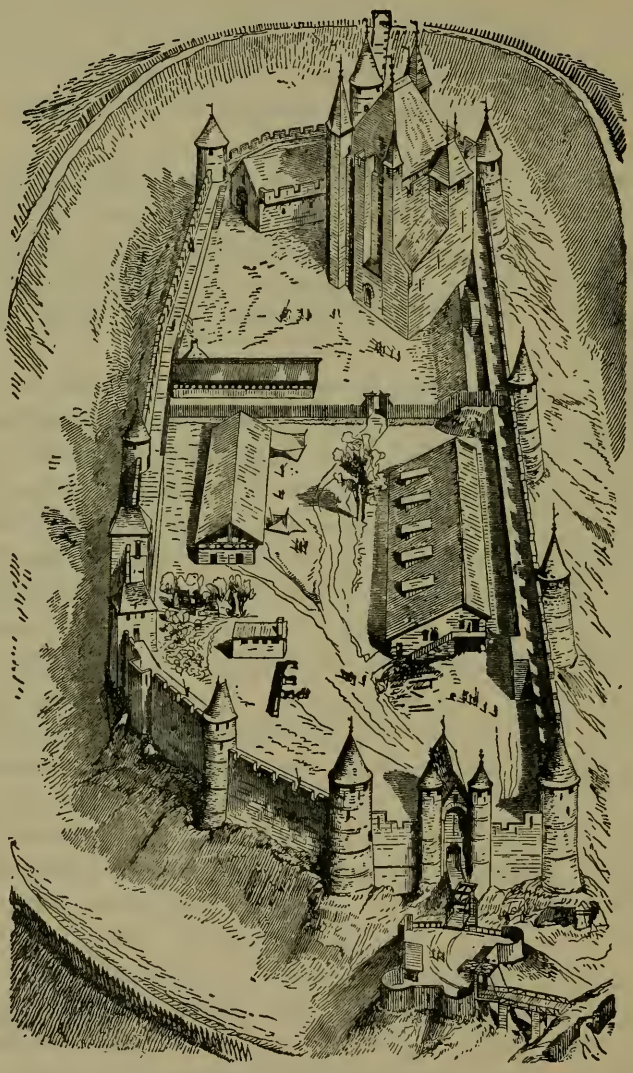
In the Middle Ages it was not so. Then the castles were the safest places in which to live; so, in spite of their cold and gloom, they became the centers of the life of the time. It was from the castles that the feudal barons ruled their lands. It was there that the peasants found refuge from the

attacks of Northmen and other enemies. In them chivalry was born and flourished; at their gates tournaments, jousts, and other knightly festivals took place; and in their halls the wandering singers, who were building up a new literature, found the readiest welcome and the most eager and appreciative listeners.

230. Plan of a Norman Castle. Let us fancy ourselves back in the eleventh or twelfth century, and examine a castle. We shall find the country very different, we may be sure, from what it is today. Great forests stand where now there are flourishing towns; and everything has a wilder, more unsettled look.

Here is a castle in France that will suit our purpose. It was built by one of the vassals of William the Conqueror, and has been the scene of many sieges and battles. See how everything is arranged so as to make easy its defense. It is built on the top of a steep hill, and around its walls is dug a deep ditch or moat. At the outer edge of the moat we see a strong palisade of heavy stakes set in the ground. Just inside this is a path, along which sentries march in time of war. The gate, too, is doubly and triply guarded. In front of it is a drawbridge across the moat—indeed, there are two; and the space between is guarded by a protecting wall. In later days these drawbridges were made stronger and more complicated, and heavy towers, with walls of masonry, were built, the better to protect the entrance.

231. The Entrance. When we have passed these outer works, we come to a heavy wooden door between two tall towers which mark the entrance to the walls. We pass through this, and find ourselves within the gateway. But we are still far from being in the castle. In the narrow vaulted passageway before us, we see suspended a heavy iron grating, called the portcullis, which may come rattling down at any moment to bar our passage. And beyond this



A CASTLE OF THE ELEVENTH CENTURY

is another door; and beyond this another portcullis. The entrance to the castle is indeed well guarded; and the porter who keeps watch at the gate, and has to open and shut all these barriers, is at times a busy man.

232. The Courtyards. At last we are past the gateway and find ourselves in an open courtyard. The thick walls of the castle surround us on all sides, and at their top we see the battlements and loopholes through which arrows may be shot at the enemy. Here and there the wall is protected by stone towers, in which are stairways leading to the battlements above. In the first courtyard we find the stables, where the lord of the castle keeps his horses. Here, too, is space for the shelter of the villagers in time of war; and here, perhaps, is the great brick oven in which bread is baked to feed the lord and all his followers.

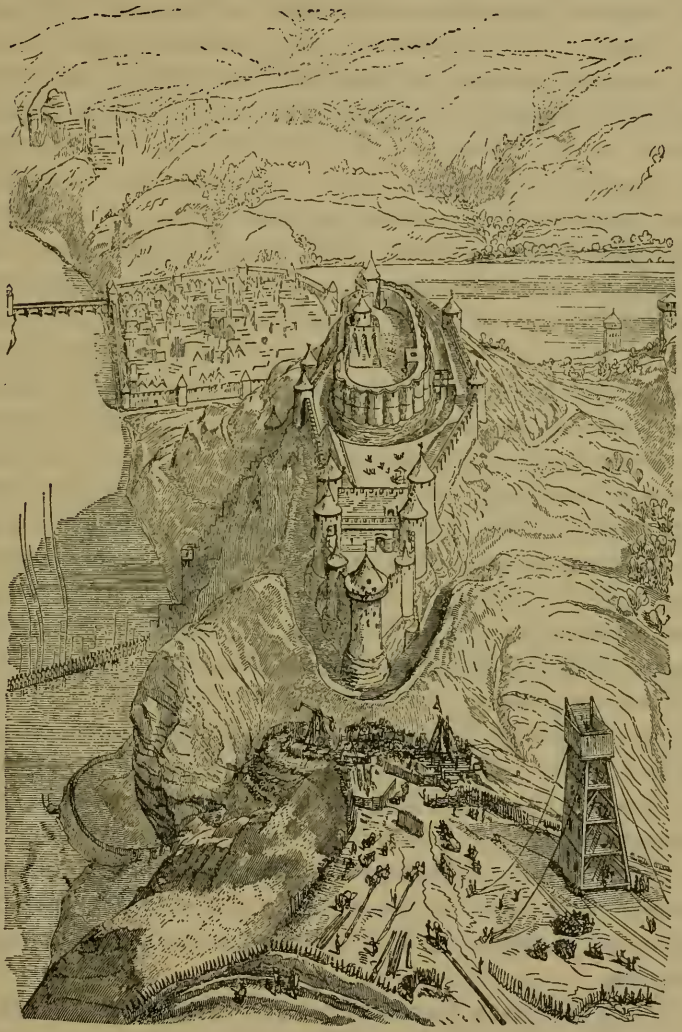
Going on we come to a wall or palisade, which separates the courtyard we are in from one lying beyond it. In later times this wall, too, was made much stronger than we find it here. Passing through a gateway, we come into the second courtyard. Here again we find a number of buildings, used for different purposes. In one are the storerooms and cellars, where provisions are kept to enable the dwellers in the castle to stand a siege. Next to this is a building shaped like a great jug, with a large chimney at the top, and smaller ones in a circle round about. This is the kitchen, in which the food is cooked for the lord of the castle and his household. The cooking, we may be sure, is usually simple—most of the meats being roasted on spits over open fires, and elaborate dishes, with sauces and spices, being yet uncommon. Most castles have, in addition, a small church or chapel in this courtyard, in which the inhabitants may worship.

233. The Keep. The most important building of all is still to be described. There at the end of the courtyard we see

the tall "keep" of the castle, which the French called "donjon," and in whose basement there are "dungeons" indeed, for traitors and captured enemies. This is the true stronghold of the baron, and it is a secure retreat. Think of all the hard fighting there must be before the enemy can even reach it. The drawbridges must be crossed, the gates must be battered down, and the portcullises pried up; the first courtyard must be cleared; the dividing wall must be carried; the second courtyard also must be cleared of its defenders. And when the enemy, bruised and worn, at last arrive at the keep, their work is just begun. There the lord and his followers will make their last stand, and the fighting will be fiercer than ever.

234. Attacks on the Castle. The walls of the keep are of stone, eight to ten feet thick; and from the loopholes in its frowning sides peer skilled archers and crossbowmen, ready to let fly their bolts and arrows at all in sight. A long, long siege will be necessary to starve out its defenders. If this is not done, movable towers must be erected, battering rams placed, stone-hurling machines brought up, blazing arrows shot at the roof and windows, and tunnels dug to undermine the walls. In this way the castle may be burned, or an entrance at last be gained. But even then there will be fierce fighting in the narrow passageways, in the dimly-lighted halls, and on the winding stairways which lead from story to story. It will be long, indeed, before our lord's banner is torn from the summit of the tower, and his enemy's is placed in its stead! And even when all is lost, there still remain hidden stairways in the castle walls, underground passages opening into the moat, and the gate in the rear, through which the lord and his garrison may yet escape to the woods and open fields; and so continue the battle another day.

In later times, stronger and more complicated castles were



THE "SAUCY CASTLE" OF RICHARD THE LION-HEARTED

erected, especially after Western lords had begun to go on the Crusades, and had seen the great fortresses of the Eastern Empire. The picture on the preceding page shows such a castle, erected in Normandy by Richard the Lion-Hearted of England, and called by him the "Saucy Castle" because of its defiance of the French king. The picture also shows hurling engines set for attack, and a movable tower being brought to scale its walls.

235. The Castle in Peace. But let us inquire, now, concerning the life of the castle in time of peace. Where and how did the lord and his household live? How were his children educated? And with what did they amuse themselves in the long days when there was no enemy to attack their walls, and no distant expedition in which to engage?

Sometimes the lord and his family lived in the upper stories of the huge donjon, where arms and supplies were always stored. But this was so gloomy, with its thick walls and narrow windows, that many lords built more comfortable "halls" in their courtyards, and preferred to live in these. Let us look in upon such a hall, whether it is in the donjon, or in a separate building. The picture at the front of this book gives us a good idea of what it was like. It was a great wide room, large enough to hold all the inhabitants of the castle. This was the real center of the life of the castle. Here the lord ate and slept; here the great banquets were held; here he received his vassals to do homage; here he played chess and backgammon with his companions; and here in the evening the inmates gathered, perchance to listen to the songs and tales of wandering minstrels.

Within the castle are many people, occupying themselves in many ways. In the courtyards are servants and dependents, caring for the horses, cooking in the kitchen, and busily engaged in other occupations. Elsewhere are those whose

duty it is to guard the castle—the porter at the gate, the watchman on the tower, and the men-at-arms to defend the walls in case of attack. Besides these we see many boys and young men, who are evidently of too noble birth to be servants and yet are too young to be warriors. Who can they be?

236. Training for Knighthood. These are the sons of the lord of the castle, and of other lords, who are learning to be knights. Their training is long and careful. Until he is seven years old, the little noble is left to the care of his mother and the women of the castle. At the age of seven his knightly education begins.

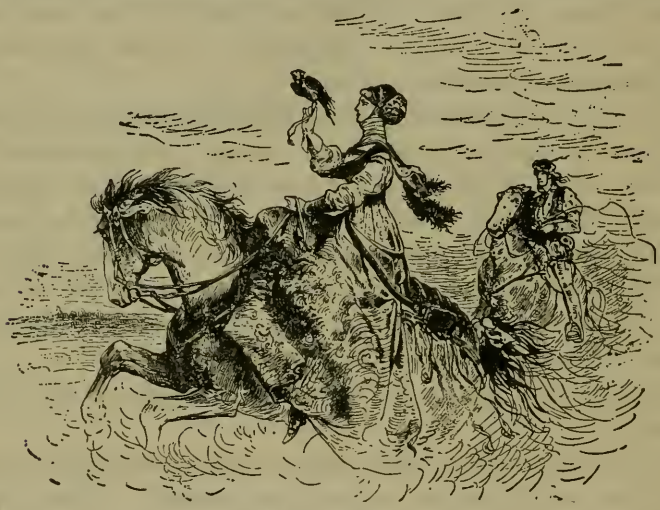
From the age of seven till he reaches the age of fourteen, the boy is called a "page" or "varlet," which means little vassal. Usually he is sent away from home to the castle of his father's lord, or of some famous knight, to be brought up and trained for knighthood. There he waits upon the lord and lady of the castle. He serves them at the table, and he attends them when they ride forth to the chase. From them he learns lessons of honor and bravery, of love and chivalry. Above all, he learns how to ride and handle a horse.

When the young noble has become a well-grown lad of fourteen or fifteen, he is made a "squire." Now it is his duty to look after his lord's horses and arms. The horses must be carefully groomed every morning, and the squire must see that their shoes are all right. He must also see that his lord's arms and armor are kept bright and free from rust. When the lord goes forth to war, his squire accompanies him, riding on a big strong horse, and carrying his lord's shield and lance. When the lord goes into battle, his squire must stay near, leading a spare steed and ready to hand his master fresh weapons at any moment. After several years of this service, the squire may himself be allowed

to use weapons and fight at his lord's side; and sometimes he may even be allowed to ride forth alone in search of adventures.

In this manner the squire learns the business of a knight, which is fighting. But he also learns his amusements and accomplishments.

237. Amusements of the Castle. Let us approach a group of squires in the castle hall, when their work is done and they are tired of chess and backgammon. They are disput-



FALCONRY

ing, perhaps, as to which is the more interesting, hunting or falconry; and we may hear a delicate-featured squire hold forth in this way:

"What can be prettier than a bright-eyed, well-trained falcon hawk? And what can be pleasanter than the sport of flying it at the birds? Take some fine September morning, when the sky is blue and the air is fresh, and our lord and lady ride forth with their attendants. Each carries his falcon on his gloved hand, and we hurry forward in pursuit

of cranes, herons, ducks, and other birds. When one is sighted, a falcon is unhooded, and let fly at it. The falcon's bells tinkle merrily as he rises. Soon he is in the air above the game, and swift as an arrow he darts upon the prey, plunging his talons into it, and crouching over it until the hunter gallops up to recover both falcon and prey. This is the finest hunting. And what skill is necessary in rearing and training the birds! Ah, falconry is the sport for me!"

But this does not seem to be the opinion of others of the group. Their views are expressed by a tall, strongly-built squire, who says:

"Falconry is all right for women and boys, but it is not the sport for men. What are your falcons to my hounds and harriers? The education of one good boar-hound, I can tell you, requires as much care as all your falcons; and when you are done the dog loves you, and that is more than you can say for your hawks. And the chase itself is far more exciting. The hounds are uncoupled, and set yelping upon the scent, and away we dash after them, plunging through the woods, leaping glades and streams in our haste. At last we reach the spot where the game has turned at bay, and find an enormous boar, defending himself stoutly and fiercely against the hounds. Right and left he rolls the dogs. With his back bristling with rage, he charges straight for the huntsmen. Look out, now; for his sharp tusks cut like a knife! But the huntsmen are skilled, and the dogs play well their part. Before the beast can reach man or horse, he is pierced by a dozen spears, and is nailed to the ground, dead! Isn't this a nobler sport than hawking?"

So, we may be sure, most of the knights and squires will agree. But the ladies, and many of the squires and knights, will still love best the sport of falconry.

238. The Conferring of Knighthood. In this way the squire spends his days until he reaches the age of twenty or

twenty-one. He has now proved both his courage and his skill, and at last his lord says that he has "earned his spurs." The squire is to be made a knight, and this is the occasion for great festivities.

In company with other squires who are candidates for knighthood, he must go through a careful preparation. First comes the bath, which is the mark of purification. Then he puts on garments of red, white, and black. The red means the blood he is willing to shed in defense of the

ARMING THE KNIGHT

Church and of the oppressed; the white means that his mind is pure and clean; and the black is to remind him of death, which comes to all.

Next comes the "watching of the arms." All night the squires keep watch, fasting and praying, before the altar in the church on which their arms have been placed; and though they may stand or kneel, they must on no account sit or lie down. At the break of day the priest comes. After they have each confessed their sins to him, they hear mass

and take the holy sacrament. Perhaps, too, the priest preaches a sermon on the proud duties of the knights, and of the obligations which each owes to God and to the Church.

At last the squires assemble in the courtyard of the castle, or in some open place outside the walls. There they find great numbers of knights and ladies who have come to grace the occasion of their knighting. Each squire in turn now

A GREAT FEAST IN THE TWELFTH CENTURY

The birds flying about have been "baked in a pie," as in the old song, and falcons are now loosed at them

takes his place on a carpet which is spread on the ground, and his friends and relatives assist in girding on his armor and his sword. Then comes the most important moment of all. His father or his lord advances and gives him what is called the "accolade." At first this was a heavy blow with the fist, given upon the squire's neck; but later it was with the flat of a sword upon his shoulder. At the same time the person who gives the accolade cries out:

"In the name of God, and Saint Michael, and Saint George, I dub thee knight! Be brave and loyal!"

239. Feats and Feasting. The squire is now a knight, but the festival is not yet over. The new-made knights must first give an exhibition of their skill in riding and handling their horses, and in striking with their lances marks which are set up for them to ride at. Then comes fencing with their swords on horseback. The day is wound up with a great feast and music and the distribution of presents.

Then, at last, the guests depart; and the new-made knights go off to bed, to dream of Saracens to be fought in the Holy Land, and dragons to be slain, and wicked knights to be encountered,—and, above all, of beautiful maidens to be rescued and served with loyalty and with love.

So they dream the dreams of chivalry. And, when they awaken, the better ones among them—but not all, alas!—will seek to put their dreams into action.

Topics for Review and Search

1. Imagine yourself a page, and write a letter home telling of your life.
2. Imagine yourself a squire, and write an account of the siege of a castle. See Scott's *Ivanhoe*, chapters 19-23.
3. Let the girls find out what they can of the life of the ladies of the castle, and make a story out of that.
4. Describe the knighting of an imaginary squire.
5. Read "The Story of Gilbert the Page" (Jane Andrews, *Ten Boys*).
6. What did "Chivalry" mean in the Middle Ages? What does it mean now?
7. Draw a map of the castle pictured on page 182, and name the various parts.

CHAPTER XXVII

LIFE IN THE VILLAGES

Points to Be Noted

How the knights were supported; the three classes of society in the Middle Ages.

Position of the peasants; the lord's domain and the common lands; the three fields; the peasant's scattered strips.

The peasants' payments to their lord; the services which they owed him.

The peasants lived in villages; their houses; their furniture; peasant food and clothing; contempt of the nobles for them; possibility of leaving their lord's estate.

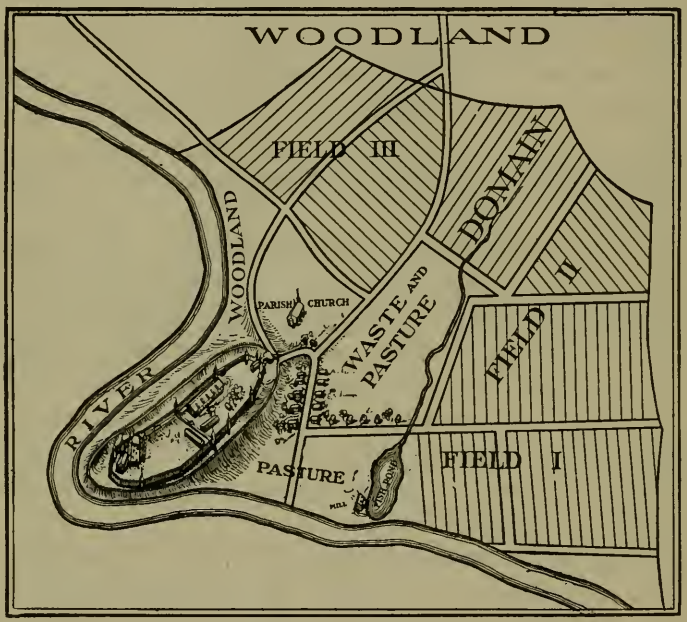
240. How the Knights Were Supported. One important thing about the life of the knights and squires has not yet been explained; that is, how they were supported. They neither cultivated the fields, nor manufactured articles for sale, nor engaged in commerce. How then were they fed and clothed, and furnished with their expensive armor and horses? How, in short, was all this life of the castle kept up,—with its great buildings, its constant wars, its costly festivals, and its idleness?

We may find the explanation of this in the saying of a bishop who lived in the early part of the Middle Ages. "God," said he, "divided the human race from the beginning into three classes. These were the *priests,* whose duty it was to pray and to serve God; the *knights,* whose duty it was to defend society; and the *peasants,* whose duty it was to till the soil and to support, by their labor, the other classes."

This, indeed, was the arrangement as it existed during the whole of the Middle Ages. The peasants who tilled the soil, together with the merchants and craftsmen of the

towns, bore all the burden of supporting the more picturesque classes above them.

241. Position of the Peasants. The peasants were called "serfs" and "villeins," and their position was very curious. For several miles about the castle, all the land belonged to its lord, and was called, in England, his "manor." He did



PLAN OF VILLAGE

The strips belonging to the lord's "domain" were usually scattered amid those held by his tenants, but for greater clearness they are here shown as if gathered into one piece.

not own the land outright,—for, as you know, he did homage and fealty for it to *his* lord or "suzerain," and the latter in turn owed homage and fealty to *his* "suzerain," and so on up to the king. Neither did the lord of the castle keep all of the manor lands in his own hands. He did not wish to till the land himself, so most of it was divided up and tilled by peasants, who kept their shares as long as they

lived, and passed them on to their children after them. As long as the peasants performed the services and made the payments which they owed to the lord, the latter could not rightfully turn them out of their land.

242. The Manor. The part of the manor which the lord kept in his own hands was called his "domain," and we shall see presently how this was used. In addition there were certain parts which were used by the peasants as common pastures for their cattle and sheep; that is, they all had joint rights in this. Then there was the woodland, to which the peasants might each send a certain number of pigs to feed upon the beech nuts and acorns. Finally, there was the part of the manor which was given over to the peasants to till.

This was usually divided into three great fields, without any fences, walls, or hedges about them. In one of these we should find wheat growing, or some other grain that is sown in the fall; in another we should find a crop of some grain, such as oats, which requires to be sown in the spring; while in the third we should find no crop at all. The next year the arrangement would be changed, and again the next year. In this way, each field bore winter grain one year, spring grain the next, and the third year it was plowed several times and allowed to rest to recover its fertility. While resting it was said to "lie fallow." Then the round was repeated. This whole arrangement was due to the fact that people in those days did not know as much about "fertilizers" and "rotation of crops" as we do now.

The most curious arrangement of all was the way the cultivated land was divided up. Each peasant had from ten to thirty acres of land which he cultivated; and part of this lay in each of the three fields. But instead of lying all together, it was scattered about in long narrow strips, each containing about an acre, with strips of unplowed sod

separating the plowed strips from one another. This was a very unsatisfactory arrangement, because each peasant had to waste so much time in going from one strip to an-

PEASANTS PLOWING

PEASANTS BREAKING CLODS WITH MALLETS

other; and nobody has been able to explain quite clearly how it ever came about. But this is the arrangement which prevailed in almost all European countries throughout the whole of the Middle Ages, and indeed in some places for long afterward.

243. The Peasant's Payments and Services. In return for the land which the peasant held from his lord, he owed the latter many payments and many services. He paid fixed sums of money at different times during the year; and if his lord or his lord's suzerain knighted his eldest son, or married off his eldest daughter, or went on a crusade, or was taken captive and had to be ransomed—then the peasant must pay an additional sum. At Easter and at other

fixed times the peasant brought a gift of eggs or chickens to his lord; and he also gave the lord one or more of his lambs and pigs each year for the use of the pasture. At harvest time the lord received a portion of the grain raised

HARROWING

The boy with a sling is driving away the birds from the grain

MEN AND WOMEN REAPING

on the peasant's land. In addition the peasant must grind his grain at his lord's mill, and pay the charge for this; he must also bake his bread in the great oven which belonged to the lord, and use his lord's presses in making his cider and wine, paying for each.

These *payments* were sometimes burdensome enough, but they were not nearly so burdensome as the *services* which the peasants owed their lord. All the labor of cultivating the lord's domain land was performed by them. They plowed it with their great clumsy plows and ox teams; they harrowed it, and sowed it, and weeded it, and reaped it; and finally they carted the sheaves to the lord's barns, and threshed them by beating with great jointed clubs or "flails."

And when the work was done, the grain belonged entirely to the lord. About two days a week were spent this way in working on the lord's domain, and the peasants could only work on their own lands between times. In addition, if the lord decided to build new towers, or a new gate, or to erect new buildings in the castle, the peasants had to carry stone and mortar for the building and help the paid masons in every way possible.

And, when the demands of their lord were satisfied, there were still other demands made upon them; for every tenth

THRESHING

sheaf of grain, and every tenth egg, chicken, lamb, pig, and calf, had to be given to the Church as "tithes."

244. How the Peasants Lived. The peasants did not live scattered about the country as our farmers do, but dwelt all together in an open village. If we could take our stand there on a day in spring, we should see much to interest us. On the hilltop above is the lord's castle; and near by is the parish church with the priest's house. In the distance are the green fields, cut into long narrow strips; and in them we see men plowing and harrowing with teams of slow-

moving oxen, while women are busy with hooks and tongs weeding the growing grain. Close at hand in the village we hear the clang of the blacksmith's anvil, and the miller's song as he carries the sacks of grain and flour to and from the mill. Dogs are barking, donkeys are braying, cattle are lowing; and through it all we hear the sound of little children at play or women singing at their work.

The houses themselves were often little better than wooden huts thatched with straw or rushes, though sometimes they were of stone. Even at the best they were dark, dingy, and unhealthful. Chimneys were just beginning to be used in the Middle Ages for the castles of the great lords; but in the peasants' houses the smoke was usually allowed to escape through the doorway. The door was often made so that the upper half could be left open for this purpose while the lower half was closed. The cattle were usually housed under the same roof with the peasant's family.

Within the houses we should not find much furniture. Here is a list of the things which one well-to-do family owned in the year 1345:

2 feather beds, 15 linen sheets, and 4 striped yellow counterpanes.

1 hand-mill for grinding meal, a pestle and mortar for pounding grain, 2 grain chests, a kneading trough, and 2 ovens over which coals could be heaped for baking.

2 iron tripods on which to hang kettles over the fire; 2 metal pots and 1 large kettle.

1 metal bowl, 2 brass water jugs, 4 bottles, a copper box, a tin wash-tub, a metal warming-pan, 2 large chests, a box, a cupboard, 4 tables on trestles, a large table, and a bench.

2 axes, 4 lances, a crossbow, a scythe, and some other tools.

The food and clothing of the peasant were coarse and simple, but were usually sufficient for his needs. At times, however, war or a succession of bad seasons would bring famine upon a district. Then the suffering would be terrible; for there were no provisions saved up, and the roads

were so bad and communication so difficult that it was hard to bring supplies from other regions where there was plenty. At such times, the peasants suffered most. They were forced to eat roots, herbs, and the bark of trees; and often they died by hundreds for want of even such food.

245. Condition of the Peasants. Thus you will see that the lot of the peasant was a hard one; and it was often made still harder by the cruel contempt which the nobles felt for those whom they looked upon as "base-born." The name "villeins" was given the peasants because they lived in villages; but the nobles have handed down the name, in the form "villain," as a term of reproach. In a poem which was written to please the nobles, no doubt, the writer scolds at the villein because he was too well fed, and, as he says, "made faces" at the clergy. "Ought he to eat fish?" the poet asks. "Let him eat thistles, briars, thorns, and straw, on Sunday, for fodder; and pea-husks during the week! Let him keep watch all his days, and have trouble. Thus ought villeins to live. Ought he to eat meats? He ought to go naked on all fours, and crop herbs with the horned cattle in the fields!"

Of course there were many lords who did not feel this way toward their peasants. Ordinarily the peasant was not nearly so badly off as the slave in the Greek and Roman days; and often, perhaps, he was as well off as many of the peasants of Europe today. But there was this difference between his position and that of the peasant now. Many of them could not leave their lord's manor, and move elsewhere, without their lord's permission. If they did so, their lord could pursue them, and bring them back. If, however, they succeeded in getting to a free town, and dwelt there for a year and a day without being recaptured, then they became freed from their lord, and might dwell where they chose.

Topics for Review and Search

1. Make a list of the ways in which the farming of the Middle Ages differed from that of the United States today.
2. How do you suppose the cattle, sheep, pigs, and geese were prevented from straying into the cultivated fields, in the absence of fences and hedges?
3. Why did the peasants live in villages, instead of in scattered farmhouses?
4. What can you learn concerning the cooking arrangements of the Middle Ages, from the list of household possessions on page 199, and from the fact that all the bread for the village was baked in one great oven?
5. Would you be likely to find any shops in a village of the Middle Ages? Give reasons for your answer.

CHAPTER XXVIII

LIFE IN THE MEDIEVAL TOWNS

Points to Be Noted

Decay of towns after the coming of the Teutons; gradual growth of better conditions.

Revival of towns in the eleventh, twelfth, and thirteenth centuries; the towns in Italy, in Germany, and in France; what the towns did for the world.

Privileges of the towns; their rights of self-government; struggles within the towns; their independence finally lost.

Life in the towns; the walls, streets, and houses; shops and workmen; the apprentices; the guilds; the cathedral; the bell tower.

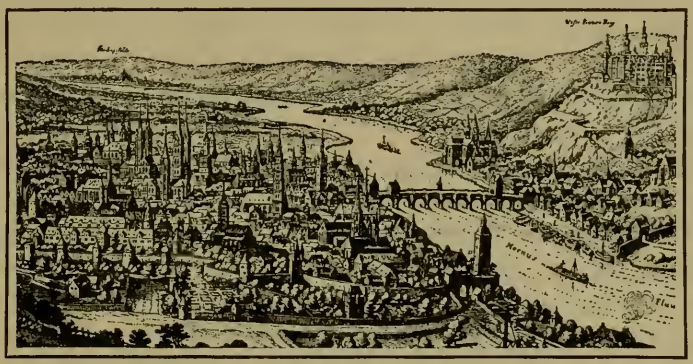
The great fairs of the Middle Ages; a busy street scene.

246. Decay of Towns Under Teuton Rule. The Teutons had never lived in cities in their old homes; so, when they came into the Roman Empire, they preferred the free life of the country to settling within town walls. The old Roman cities, which had sprung up all over the Empire, had already lost much of their importance, and under these country-loving conquerors they soon lost what was left. In many places the inhabitants entirely disappeared; other places decreased in size; and all lost what rights they had had of governing themselves.

The inhabitants of the towns became no better off than the peasants who lived in the little villages. In both the people lived by tilling the soil. In both the lord of the district made laws, appointed officers, and settled disputes in his own court. There was little difference, indeed, between the villages and towns, except a difference in size.

This was the condition of affairs during the early part of the Middle Ages, while feudalism was slowly arising, and the nobles were beating back the attacks of the Northmen and other invaders.

247. Revival of Town Life. At length, in the tenth and eleventh centuries, danger from invaders ceased. Then men might travel from place to place, without constant danger of being robbed or slain. Commerce and manufactures began slowly to revive, especially in the towns. With commerce and manufactures, too, came riches. This was especially true in Italy and Southern France, where the towns-



A MEDIEVAL TOWN

men were able, by their geographical position, to take part in the trade with Constantinople and Egypt, and also to gain money by carrying pilgrims in their ships to the Holy Land. With riches, also, came power; and with power came the desire to free themselves from the rule of their lord.

So, all over western Europe, during the eleventh, twelfth, and thirteenth centuries, we find new towns arising and old ones getting the right to govern themselves. In Italy the towns gained power first; then in Southern France; then in Northern France; and then along the valley of the River Rhine, and the coasts of the Baltic Sea. Sometimes the towns bought their freedom from their lords; sometimes they won it after long struggles and much fight-

ing. Sometimes the nobles and the clergy were wise enough to join with the townsmen, and share in the benefits which the towns brought; sometimes they fought them foolishly and bitterly.

In Italy and Germany the power of the kings was not great enough to make much difference one way or the other. In France the kings favored the towns against their lords, and used them to break down the power of the feudal nobles. Then, when the kings' power had become so strong that they no longer feared the nobles, they checked the power of the towns, lest they in turn might become powerful and independent.

Thus, in different ways and at different times, there grew up the cities of medieval Europe.

248. What the Towns Did for the World. In Italy, there sprang up the free cities of Venice, Florence, Pisa, Genoa, and others, where scholars and artists were to arise and bring a new birth to learning and art; where, also, daring seamen were to be trained, like Columbus, Cabot, and Vespucius, to discover in later times the New World. In France the citizens showed their skill by building those beautiful Gothic cathedrals which are still so much admired. In the towns of Holland and Germany workmen invented and developed the art of printing. The civilization of modern times, indeed, owes a great debt to these old medieval towns, and to their sturdy inhabitants.

249. Privileges of the Towns. Let us see now what those privileges were which the townsmen got, and which enabled them to help on the world's progress so much. To us these privileges would not seem very great. In hundreds of towns in France the lords granted only such rights as the following:

1. The townsmen shall pay only small fixed sums for the rent of their lands, and as a tax when they sell goods, etc.

2. They shall not be obliged to go to war for their lord, unless they can return the same day, if they choose.

3. When they have lawsuits, the townsmen shall not be obliged to go outside the town to have them tried.

4. No charge shall be made for the use of the town oven; and the townsmen may gather the dead wood in the lord's forest for fuel.

5. The townsmen shall be allowed to sell their property when they wish, and leave town without hindrance from the lord.

6. Any peasant who remains a year and a day in the town, without being claimed by his lord, shall be free.

In other places the townsmen got, in addition, the right to elect their own judges; and, in still others, they got the right to elect *all* their officers.

Towns of this latter class were sometimes called "communes." Over them the lord had very little right, except to receive such sums of money as it was agreed should be paid to him. In some places, as in Italy, these communes became practically independent, and had as much power as the lords themselves. They made laws, and coined money, and had their vassals, and waged war, just as the lords did. But there was this important difference: in the communes the rights belonged to *the citizens as a whole,* and not to one person. This made all the citizens feel an interest in the town affairs, and produced an enterprising, determined spirit in them. At the same time, in using these rights, the citizens were trained in the art of self-government. In this way, the world was being prepared for a time when governments like ours—"of the people, for the people, and by the people"—should be possible.

250. Struggles Within the Towns. But this was to come only after many, many years. The townsmen often used their power selfishly, and in the interest of their own families, and their own class. At times the rich and powerful townsmen were as cruel and harsh toward the poorer and weaker classes as the feudal lords themselves. Fierce and

ATTACK UPON A CITY IN THE LATER MIDDLE AGES

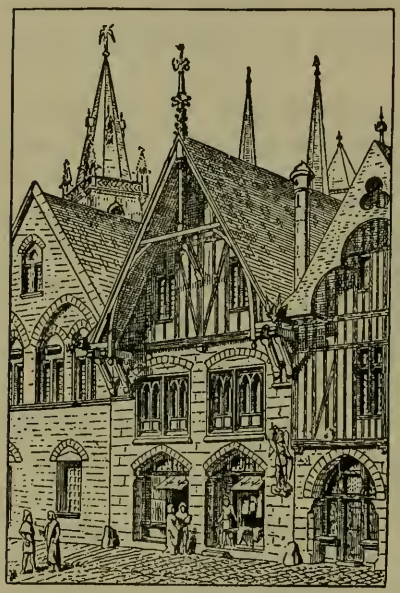
bitter struggles then broke out between the citizens who had power and those who had none. Often, too, there were great family quarrels, continued from generation to generation, like the one which is told of in Shakespeare's play, *Romeo and Juliet.*

It will not surprise you to learn that the communes everywhere, at last, lost their independence. Either they came under the rule of the king, as in France, or else, as happened in Italy, they fell into the power of some "tyrant" or local lord. But let us think of the earnest, busy life of these old townsmen, and their quaint surroundings, rather than of their weaknesses and mistakes. Imagine yourself a peasant lad fleeing from your lord, or coming for the first time to the market in the city.

251. Town Walls and Streets. As we approach the city gates, we see that the walls are strong, and are crowned with turrets. The gate is defended with drawbridge and portcullis, like the entrance to a castle. Within are narrow, winding streets with rows of tall-roofed houses, each with its garden attached. The houses themselves are more like our houses today, than like the Greek and Roman ones; for they have no courtyard in the interior and are several stories high. The roadways are often unpaved, and full of mud; and there are no sewers. If you walk the streets after nightfall, you must carry a torch to light your footsteps, for there are no street-lamps. There are no policemen; but if you are out after dark, you must beware of the "city watch," who take turns in guarding the city, for they will make you give a strict account of yourself.

252. Shops and Workmen. Now, however, it is day, and we need have no fear. Presently we come into the business parts of the city, and there we find the different trades grouped together in different streets. Here are the gold-

smiths, and there are the tanners; here the cloth merchants, and there the butchers; here the armorsmiths, and there the money-changers. The shops are all small and on the ground floor, with their wares exposed for sale in the open windows.



A MEDIEVAL SHOP

Let us look in at one of the goldsmiths' shops. The shopkeeper and his wife are busily engaged, waiting on customers and inviting passers-by to stop and examine their goods. Within we see several men and boys at work, making the goods which their master sells. There the gold is melted and refined; the right amount of alloy is mixed with it; then it is cast, beaten, and filed into the proper shape. Then, perhaps, the article is enameled, and jewels are set in it.

All of these things are done in this one little shop; and so it is with each trade. The workmen must all begin at the beginning, and start with the rough material; and the "apprentices," as the boys are called, must learn each of the processes by which the raw material is turned into the finished article.

Thus a long term of apprenticeship is necessary for each trade, lasting sometimes for ten years. During this time, the boys are fed, clothed, and lodged with their master's family, above the shop, and receive no pay. If they misbehave, the master has the right to punish them; and if

they run away, he can pursue them and bring them back. Their life, however, is not so hard as that of the peasant boys, for they are better fed and housed, and have more to look forward to.

253. The Guilds. When their apprenticeship is finished, they will become full members of the "guild" of their trade, and may work for whomever they please. For a while they may wander from city to city, working now for this master and now for that. In each city they will find the workers of their trade united into a guild, with a charter from the king, or other lord, which permits them to make rules for the carrying on of that business, and to shut out from it all persons who have not served a regular apprenticeship. So, in each important town, there are "craft guilds" of stonecutters, plasterers, carpenters, blacksmiths, weavers, and the like, as well as a "merchant guild," composed of those who trade with other places.

The more ambitious boys will not be content with a mere workman's life. They will look forward to a time when they will have saved up money enough to start in business for themselves. Then they, too, will become masters, with workmen and apprentices under them; and perhaps, in course of time, if they grow in wealth and wisdom, they may be elected rulers over the city.

254. The Cathedral Church. Let us leave the shops of the workers and pass on. As we wander about we find many churches and chapels; and perhaps we come, after a while, to a great "cathedral" or bishop's church, rearing its lofty roof to the sky. No pains have been spared to make this as grand and imposing as possible; and we gaze upon its great height with awe, and wonder at the marvelously quaint and clever patterns in which the stone is carved.

255. The Belfry or Town Hall. We leave this, also, after a time; and then we come to the "belfry" or town-hall. This

is the real center of the life of the city. Here is the strong square tower, like the "donjon" of a castle, where the towns-

CANTERBURY CATHEDRAL (ENGLAND)

men may make their last stand, in case an enemy succeeds in entering their walls, and they cannot beat him back in their narrow streets.

On top of the tower is the bell, with watchmen always on the lookout to give the signal, in case of fire or other danger. The bell is also used for more peaceful purposes. It summons the citizens, from time to time, to public meetings. And at eight or nine o'clock in the evening, it sounds the "curfew" (French *couvre feu,* "cover fire") as a signal to cover the fires with ashes, and cease from the day's labors.

Within the tower are dungeons for prisoners, and meeting rooms for the rulers of the city. There, also, are strong

rooms, where the city money is kept, together with the great seal of the city. Lastly, there too is the charter which gives the city its liberties—the most precious of all the city's possessions.

256. The Great Fairs. Even in ordinary times the city presents a bustling, busy appearance. If it is a town which holds a fair once or twice a year, what shall we say of it then? For several weeks, at such times, the city is one vast bazaar. Strange merchants come from all parts of the land to set up their booths and stalls along the streets, and the city shops are crowded with goods. From miles about, the people throng in to buy the things they need.

A FAIR IN THE THIRTEENTH CENTURY

Above is a picture of the streets of a city during fair-time, in the thirteenth century. In the middle of the picture, we see a townsman and his wife returning home after making their purchases. Behind them are a knight and his attendant, on horseback, picking their way through the crowd. On the right hand side of the street is the shop

of a cloth merchant, and we see the merchant and his wife showing goods to customers, while workmen are unpacking a box in the street. Next door is a tavern, with its sign hung out; and near this we see a cross, which some pious person has erected at the street corner. On the left-hand side of the street we see a cripple begging for alms. Back of him is another cloth-merchant's shop; and next to this is a money-changer's table, where a group of people are having money weighed, to see that there is no cheating in the payment. Beyond this is an elevated stage, on which a company of tumblers and jugglers are performing, with a crowd of people about them. In the background we see some tall-roofed houses, topped with turrets; and beyond these we can just make out the spire of a church rising to the sky.

This is indeed a busy scene, and it is a picture with which we may fittingly close our account. It well shows the energy and the activity which, during the later Middle Ages, made the towns the starting-place for so many important movements.

Topics for Review and Search

1. Make a list of the things which caused the decline of the towns at the beginning of the Middle Ages.
2. Make another list of the things which helped their growth in numbers, wealth, and powers of self-government.
3. Imagine yourself an apprentice lad, and write an account of your life.
4. Study the picture on page 211, and write a letter describing an imaginary visit to a fair in the Middle Ages.

CHAPTER XXIX

THE CHURCH IN THE MIDDLE AGES

Points to Be Noted

Power of the Church in the Middle Ages; its organization; Pope; archbishops and bishops; priests; their duties.

Why men became monks; the rule of St. Benedict; dress of the monks; friars and nuns.

The monastery buildings and lands; plan of a monastery.

Hours for worship; labors and humility of the monks; they copy books; their services to education; histories written by the monks.

The three vows taken by a monk; enforcement of the rules; how one became a monk; a letter from a novice.

257. The Power of the Church. In an earlier chapter you have seen that, even before the Teutons overthrew the Roman Empire, the Christian Church had become a great and powerful organization. In the troubled centuries which followed that overthrow, the Church grew ever stronger. While all else made for lawlessness and disorder, it alone preached order, union, and justice. When it converted the barbarians, it presented to cruel warriors like Clovis an ideal of meekness and self-sacrifice. In time the Church was granted many rights and privileges. Its priests were sacred, and whoever touched them or seized its property was declared accursed. The interdict (see page 169) was only one of many weapons which it possessed. A large part of the government was in its hands. It humbled the proudest kings and emperors, and at times its head forced them to become his vassals, as we have seen in the case of King John of England. All through the Middle Ages the Church exercised a power much greater than it does today.

COLOGNE CATHEDRAL

258. Its Organization. Much of the strength and order which had marked the government of the Roman Empire passed into the organization of the Christian Church. At its head stood the Pope. He was bishop of Rome, and as such was successor to Saint Peter, to whom it was believed that Christ had given power over His Church on earth. Below the Pope were the archbishops and bishops, each of whom ruled over an important district in the Church. The church building in which a bishop or archbishop held his services was called a cathedral; in the preceding chapter we have read of the grandeur and beauty of many of these. Below the bishops and archbishops were the parish priests. There was at least one priest in every considerable village.

HEAD OF A BISHOP'S STAFF

Pope, bishops, and priests were all part of the "clergy," and were all alike concerned in teaching the truths of the Christian religion to the people. They held services in the churches, solemnized marriages, baptized children, buried the dead, consoled the living. They were the ones of the clergy who especially brought the Christian religion into the lives of the people.

259. Monks, Friars, and Nuns. But there was another branch also of the clergy, as we have seen, who withdrew from the world and led their lives and served God apart. These were the monks. In the Middle Ages men thought that storms and lightning, famine and sickness, were signs of the wrath of God, or were the work of evil spirits. The world was a terrible place to them; and they felt that God

was pleased when they renounced it, and voluntarily led lives of hardship and self-denial. The result was that great numbers became monks, and the monasteries became a most important part of the medieval Church. In Western Europe most of the monasteries were governed by a set of rules which had been drawn up in Italy (in 529 A.D.), by a monk named Benedict, and which was called the Benedictine Rule.

The rule prescribed that the dress of the monks should be of coarse woolen cloth, with a cowl or hood which could be pulled up to protect the head; and about the waist a cord was worn for a girdle. The gown of the Benedictines was usually black, so they were called "black monks." As the centuries went by, new orders of monks were founded, with new rules. In this way arose "white monks," and monks of other names.

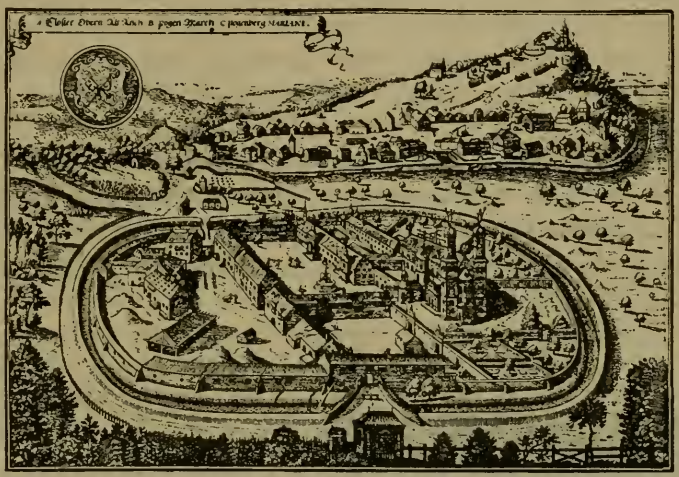
In addition, orders of "friars" were founded, especially by Saint Francis and by Saint Dominic. These were like the monks in many ways, but they lived more in the world, preaching, teaching, and caring for the sick. The friars also were called "black friars," "gray friars," or "white friars," according to the color of their dress.

Besides the orders for men, there were also orders of "nuns" for women. Saint Scholastica, the friend of Saint Benedict, and Saint Clara, the friend of Saint Francis, were the founders of two important orders of nuns. In some places in the Middle Ages nunneries became almost as common as monasteries.

260. The Monasteries. Let us try now to discover what a Benedictine monastery was like. One of Benedict's rules provided that every monastery should be so arranged that everything the monks needed would be in the monastery itself, so that there should be no need for the monks to go outside; "for this," said Benedict, "is not at all good for

their souls." Each monastery, therefore, became a settlement complete in itself. It had not only its halls, where the monks ate and slept, and its own church, but also its own mill, its own bake-oven, and its own workshops, where the monks made the things which they needed.

In order to shut out the world, and to protect the monastery against robbers, the buildings were surrounded by a



A MEDIEVAL MONASTERY

strong wall. Outside of this lay the fields of the monastery, where the monks themselves raised the grain they needed, or which were tilled for them by peasants, in the same way that the lands of the lords were tilled. Finally, there was the woodland where the swine were herded, and the pasture lands where the cattle and sheep were sent to graze.

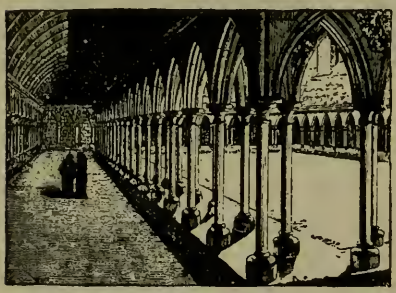
The amount of land belonging to a monastery was often large. Nobles and kings frequently gave gifts of land, and the monks in return prayed for their souls. Sometimes, when the land came into the possession of the monks, it was covered with swamps or forests. By unwearying labor the

swamps were drained and the forests felled, and soon smiling fields appeared where before there was only a wilderness.

261. Plan of a Medieval Monastery. On the preceding page is a picture of a monastery, at the close of the Middle Ages. There we see the wall, surrounded by a ditch, which inclosed the buildings and protected the monastery from attack. To enter the inclosure, we must cross the bridge and present ourselves at the gate. When we have passed this, we see on the left stables for cattle and horses, while on the right are gardens of herbs for the cure of the sick. Near by is the monks' graveyard, with the graves marked by little crosses.

In the center of the inclosure are workshops, where the monks work at different trades. The tall building, with the spires crowned with the figures of saints, is the church, where the monks hold services at regular intervals throughout the day and night.

Adjoining this, in the form of a square, are the buildings in which the monks sleep and eat. This is the "cloister," and it is the principal part of the monastery. In southern lands, this inner square or cloister was usually surrounded on all sides by a porch or piazza, the roof of which was supported by long rows of pillars. Here the monks might pace to and fro, in quiet talk, when the duties of worship and labor did not occupy their time.



A FRENCH CLOISTER

In addition to these buildings, there are many others which we cannot stop to describe. Some are used to carry on the work of the monastery; some are for the use of the abbot, who is the ruler of the monks; some are hospitals for

the sick; and some contain guest chambers, where travelers are lodged over night.

262. Life of the Monks. In the guest chambers, the travelers may sleep undisturbed all the night through. It is not so with the monks. They must begin their worship long before the sun is up. Soon after midnight the bell of the monastery rings, the monks arise from their hard beds, and gather in the church, to recite prayers, read portions of the Bible and sing Psalms. Not less than twelve of the Psalms of the Old Testament must be read each night, at this service. At daybreak the bell rings again, and once more the monks gather in the church. This is the first of the seven services which are held during the day. The others come at seven o'clock in the morning, nine o'clock, at noon, at three in the afternoon, at six o'clock, and at bedtime. At each of these there are prayers, reading from the Scriptures, and chanting of Psalms. Latin is the only language used in the church services of the West in the Middle Ages; the Bible is read, the Psalms sung, and the prayers recited in this tongue. The services are so arranged that in the course of every week the entire Psalter, or Psalm book, is gone through; then, at the Sunday night service, they began again.

Besides attending these services, there were many other things which the monks must do. "Idleness," wrote Saint Benedict, "is the enemy of the soul"; so he arranged that, at fixed hours during the day, the monks should labor with their hands. Some plowed the fields, harrowed them, and planted and harvested the grain. Others worked at various trades in the workshops of the monasteries. If any brother showed too much pride in his work, and put himself above the others because of his skill, he was made to work at something else. The monks had to be humble at all times.

"A monk," said Benedict, "must always show humility—

not only in his heart, but with his body also. This is so whether he is at work or at prayer; whether he is in the monastery, in the garden, in the road, or in the fields. Everywhere—sitting, walking, or standing—let him always be with head bowed, his looks fixed upon the ground; and let him remember every hour that he is guilty of his sins."

263. The Monks Copy Books. One of the most useful labors which the monks performed was the copying and writing of books.

At certain hours of the day, especially on Sundays, the brothers were required by Benedict's rule to read and to study. In the Middle Ages, of course, there were no printing presses, and all books were "manuscript"—that is, they were copied, a letter at a time, by hand. So, in each monastery, there was a writing room or "scriptorium," where some of the monks worked at copying manuscripts.

MONK IN SCRIPTORIUM

The writing was usually done on skins of parchment. These the monks cut to the size of the page, rubbing the surface smooth with pumice stone. Then the margins were marked, and the lines ruled, with sharp awls. The writing was done with pens made of quills or of reeds, and with ink made of soot mixed with gum and acid.

The greatest care was used in forming each letter, and at the beginning of the chapters a large initial was made. Sometimes these initials were really pictures, beautifully "illuminated" in blue, gold, and crimson. All this required skill and great pains.

"He who does not know how to write," wrote a monk at the end of one manuscript, "imagines that it is no labor; but, though only three fingers hold the pen, the whole body grows weary."

And another one wrote: "I pray you, good readers who may use this book, do not forget him who copied it. It was a poor brother named Louis, who while he copied the volume (which was brought from a foreign country) endured the cold, and was obliged to finish in the night what he could not write by day."

The monks by copying books did a great service to the world, for it was in this way that many valuable works were preserved during the dark ages of the barbarian invasions, when violence and ignorance spread, and the love of learning almost died out.

264. Their Services to Education. In other ways, also, the monks helped the cause of learning. At a time when no one else took the trouble, or knew how to write a history of the things that were going on, the monks in most of the great monasteries wrote "annals" or "chronicles" in which the events of each year were set down. And at a time when there were no schools except those provided by the Church, the monks taught boys to read and to write, so that there might always be learned men to carry on the work of religion. The education which they gave, and the books which they wrote, were of course in Latin, like the services of the Church; for this was the universal language of educated men.

The histories which the monks wrote were, no doubt, very poor ones, and the schools were not very good; but they were much better than none at all. Here is what a monk wrote in the "annals" of his monastery, as the history of the year 807; it will show us something about both the histories and the schools:

"807. Grimoald, duke of Beneventum, died; and there was great sickness in the monastery of Saint Boniface, so that many of the younger brothers died. The boys of the monastery school beat their teacher, and ran away."

That is all we are told. Were the boys just unruly and restless? Did they rebel at the tasks at school, at a time when their king was waging mighty wars; and did they long to become knights and warriors, instead of priests and monks? Or was it on account of the sickness that they ran away? We cannot tell. That is the way it is with many things in the Middle Ages. Most of what we know about the history of that time we learn from the "chronicles" kept by the monks, and these do not tell us nearly all that we should like to know.

ILLUMINATED INITIAL

The picture shows several young men receiving the "tonsure"—that is, having the hair clipped from the top of their heads as a sign that they are to become priests

265. The Three Vows of Monks. The three most important things which were required of the monks were that they should have no property of their own, that they should not marry, and that they should obey those who were placed over them.

"A monk," said Benedict, "should have absolutely nothing, neither a book, nor a tablet, nor a pen." Even the clothes which he wore were the property of the monastery. If any gifts were sent him by his friends or

relatives, he must turn them over to the abbot for the use of the monastery as a whole. The rule of obedience required that a monk, when ordered to do a thing, should do it without delay; and if impossible things were commanded, he must at least make the attempt. The rule about marrying was equally strict; and in some monasteries it was counted a sin even to look upon a woman.

Other rules forbade the monks to talk at certain times of the day and in their sleeping halls. For fear lest they might forget themselves at the table, Saint Benedict ordered that one of the brethren should always read aloud at meals, from some holy book. All were required to live on the simplest and plainest food.

The rules, indeed, were so strict that it was often difficult to enforce them, especially after the monasteries became rich and powerful. Then, although the monks might not have any property of their own, they enjoyed vast riches belonging to the monastery as a whole, and often lived in luxury and idleness. When this happened, there was usually a reaction, and a new order of monks arose with stricter rules. So, we have times of zeal and strict enforcement of the rules, followed by periods of decay; and these, in turn, followed by new periods of strictness. This went on to the close of the Middle Ages, when many of the monasteries were done away with.

266. How One Became a Monk. When a person wished to become a monk, he had first to go through a trial. He must become a "novice" and live in a monastery, under its rules, for a year; then, if he was still of the same mind, he took the vows of Poverty, Chastity, and Obedience. "From that day forth," says the rule of Saint Benedict, "he shall not be allowed to depart from the monastery, nor to shake from his neck the yoke of the rule; for, after so long delay, he was at liberty either to receive or to refuse it."

When the monasteries had become corrupt, some men no doubt became monks in order that they might live in idleness and luxury. But let us remember rather the many men who became monks because they believed that this was the best way to serve God.

267. Letter of a Novice. Let us think in closing of one of the best of the monasteries of the Middle Ages, and let us look at its life through the eyes of a noble young novice. The monastery was in France, and its abbot, Saint Bernard, was famous throughout the Christian world for his piety and zeal. Of this monastery the novice writes:

"I watch the monks at their daily services, and at their nightly vigils from midnight to the dawn; and as I hear them singing so holily and unwearyingly, they seem to me more like angels than men. Some of them have been bishops or rulers, or else have been famous for their rank and knowledge; now all are equal, and no one is higher or lower than any other. I see them in the gardens with the hoe, in the meadows with fork and rake, in the forests with the ax. When I remember what they have been, and consider their present condition and work, their poor and ill-made clothes, my heart tells me that they are not the dull and speechless beings they seem, but that their life is hid with Christ in the heavens.

"Farewell! God willing, on the next Sunday after Ascension Day, I, too, shall put on the armor of my profession as a monk."

Topics for Review and Search

1. Make a list of the ways in which the monks helped the world.
2. Why do not so many persons become monks and nuns now as in the Middle Ages?

CHAPTER XXX

PILGRIMAGES OF THE MIDDLE AGES

Points to Be Noted

Places to which pilgrimages were made; why men went on pilgrimages.
Dress of the pilgrims; what they carried; how they traveled; where they were entertained.
Pilgrimages over sea; difficulties and dangers; preparations.
Completion of a pilgrimage; medals and palm branches; offerings; number of pilgrims; influence.
Rise and spread of Mohammedanism; date; coming of the Turks; difference which this made.
Request of the Eastern Emperor for aid; why men went on Crusades.

268. Pilgrims and Shrines. Almost the only traveling to and fro in the Middle Ages—especially before the revival of commerce, which we have mentioned in describing the life in the towns—was that of the pilgrims and crusaders. The pilgrims were men, and sometimes women, who traveled long distances in order to visit spots made holy by their connection with the Christian religion. Some of these places were in Europe, such as the tomb of Saint Thomas Becket, at Canterbury, in England, or that of Saint James of Compostella, in Spain; or those of the Apostles Peter and Paul, in Rome. More important than these, however, were the holy places of Palestine, which are connected with the life and death of Jesus Christ.

269. Why Pilgrimages Were Made. At a very early time men began to visit such holy spots. These visits made more real to the pilgrims the lives and teachings of Christ and the saints. Men also believed that their prayers would more certainly be heard when they were uttered from a place made sacred by the life of some holy man, and that their bodies would thus be healed from disease and their souls

cleansed from sin. Love of adventure, a restless spirit, and a desire to see new lands also impelled men to make pilgrimages. Consequently, just as soon as it became safe to travel at all, men began to go in constantly increasing numbers to pilgrim shrines.

270. Dress of the Pilgrims. The pilgrims were under the protection of the Church, and wore a special dress. Usually this consisted of a gray woolen robe, with a hood which could be pulled over the head. The pilgrim wore a broad-brimmed hat, and carried a staff, a sack, and a gourd cup to drink out of. At first the pilgrims lodged in the monasteries; but as their numbers increased, separate houses were established for their entertainment, especially on the great Alpine passes, in the chief cities in Italy, and in Jerusalem.

A PILGRIM

271. Traveling on Land. By land the pilgrims usually traveled on foot; though nobles often went on horseback, with a considerable company of followers, and in Palestine donkeys were frequently used. Pilgrims returning from the Holy Land usually carried palm-branches and hence were called "palmers." In England there was a road which, from the number of pilgrims who traveled over it, was called "the palmer's way." On some much-traveled roads there were regular stations where horses could be hired, which were then given up at the next station. The road which led to Canterbury was the great highroad to the Continent, and along it were many inns at which travelers could refresh themselves, and chapels at which they could stop to say prayers and perform their devotions. Persons of all ranks,

both men and women, met together in these inns; and the long evenings were given up to stories of adventures by the way, and to strange tales heard from others. The English poet Chaucer, in his poem *The Canterbury Tales,* pictures for us such a company gathered together on the pilgrimage to the tomb of Saint Thomas of Canterbury, and gives us the stories which each of the travelers is supposed to have told.

CANTERBURY PILGRIMS

272. Pilgrimages Oversea. On more distant pilgrimages the difficulties and dangers, and also the attractions, were much greater. The roads were bad and unsafe, rivers were often difficult to cross, the mountain passes fatiguing and dangerous. Worst of all were the sea voyages, which at times could not be avoided. The vessels were small, and the pilgrims closely crowded together; the food was bad and the smells intolerable; most of the pilgrims were unaccustomed to the sea, and became dreadfully seasick. Books were written as guides to the pilgrims, telling them how much they should pay for their sea-passage from Venice to the Holy Land, and the preparations they should make for the voyage. They must take with them a feather bed, with pillows, sheets, and blankets; they should take some provisions for their private use, together with necessary medicines; and when they landed they should beware alike of foreign fruits and robbers. A list of phrases in foreign

tongues was usually given, so that the pilgrim in a strange land might ask his way, and purchase necessary things.

When one had completed his pilgrimage, he usually bought at the shrine of the saint a pewter medal, sometimes shaped like a cockleshell, on which was stamped the name of the saint together with some pious words. This was sewed on the hat or worn on the breast, as a sign that one had completed his pilgrimage. Often one met with men who wore many such medals, from many different shrines. On leaving a shrine, one made an offering of money to the saint; and many shrines became very rich from the silver, gold, and precious objects offered by worshipers who visited them. For a long time the stories which the pilgrims told of their travels gave the people of Western Europe almost their only knowledge of distant lands and nations.

As time went on, the number of persons who went on pilgrimages became larger and larger. The greatest single company which went to the Holy Land, before the Crusades, set out from Germany in the year 1064, and numbered 7000 persons. The danger which attended such expeditions is seen from the fact that out of this number only 2000 ever returned to their homes. The others perished on the way—from sickness, hardship, accident, and conflicts with hostile peoples.

The Crusades differed from these peaceful pilgrimages in that they were armed attempts to restore Jerusalem and the Holy Land to the rule of the Christians.

273. Rise and Spread of Mohammedanism. In the days of Christ and the Apostles, Palestine was a part of the Roman Empire; but in the seventh century after Christ it passed under the rule of the Arabs, who had recently established a new religion. This religion we call Mohammedanism, from its founder, Mohammed. He had rescued the Arabs from idolatry, and had taught them that there was but one

God (Allah), of whom he (Mohammed) was the Prophet. In less than a hundred years from Mohammed's death, in 632, his followers had conquered a vast empire, which included most of Western Asia, all of Northern Africa, and the peninsula of Spain in Western Europe. But in Eastern Europe what was left of the old Roman Empire proved too strong for them. The strongly fortified city of Constantinople there held them in check. Although the Eastern Emperors were not able to save Palestine, they did save Eastern Europe for several centuries from Mohammedan conquest.

For a time the Christians did not trouble themselves very much over the fact that the religion of Mohammed was established in Palestine side by side with that of Christ. They were too busy at home, fighting Northmen and working out the institutions under which they were to live, to give much attention to things so far away. The Arabs, moreover, respected the holy places of the Christians, and allowed pilgrims to Jerusalem to come and to go without much harm or hindrance.

274. Conquests of the Turks. In the eleventh century, however, this was all changed. A new race, called Turks, then appeared from the wilds of Central Asia, became converted to Mohammedanism, and took the government of those lands into their own hands. They were a rude, fierce people, very unlike the cultured Arabs. They showed the greatest contempt for the Christians and their religion. Pilgrims who returned from Jerusalem told of many outrages which the Turks were committing on the Christians and on their holy places. The result was a great outburst of indignation in Western Europe.

The Turks also were a more warlike people than the Arabs of that day, and within a short time they had won lands from the Eastern Empire which the Arabs had never

been able to conquer. The safety of Constantinople itself was threatened. "From Jerusalem to the Aegean Sea," wrote the Eastern Emperor, "the Turkish hordes have mastered all. Their galleys sweep the Black Sea and the Mediterranean, and threaten the imperial city itself."

275. The Eastern Emperor Asks for Aid. To meet this danger, the Emperor wrote to the Pope asking for aid against the Turks. Quieter times had now come in the West, and rulers and peoples were in a mood to grant this request. Religious zeal, love of adventure, and the hope of winning rich lands and booty alike urged them to this step. The result was that great movement, productive of many unforeseen results, which we call the Crusades.

Topics for Review and Search

1. In what ways are the visits which Americans now make to foreign lands like medieval pilgrimages? In what ways are they unlike?
2. Find out what you can about Saint Thomas of Canterbury and the pilgrimages to his tomb.
3. Imagine yourself a pilgrim going to the Holy Land, and describe your adventures.
4. Read an account of Mohammed and the religion which he founded.
5. In what countries is Mohammedanism today the chief religion?

CHAPTER XXXI

THE FIRST CRUSADE

Points to Be Noted

Pope Urban II calls the First Crusade; preparations for it.
Peter the Hermit and Walter the Penniless set out; their followers destroyed.
The princes make ready; their march to Constantinople; their wonder at its riches; they cross into Asia Minor.
Letter from a Crusader; he tells of his gains; the siege of Antioch; sufferings of the Crusaders; their victories over the Turks.
Finding of the Holy Lance; the Crusaders arrive before Jerusalem; they capture the city; date; treatment of its defenders; the Crusaders' vows fulfilled.

276. Pope Urban Calls a Crusade (1095). Pope Urban II called a council of clergy and nobles to meet at Clermont, in France, in 1095; and to them he presented the request of the Eastern Emperor for aid.

Most of those present were French, so Urban, who was himself a Frenchman, spoke to them in their own tongue. He told them of the danger to Constantinople and of the sad state of Jerusalem, while the western peoples were quarreling and fighting among themselves. In all that region, he said, Christians had been led off into slavery, their homes laid waste, and their churches overthrown. Then he appealed to the pride of his hearers, and urged them to rescue the Holy Sepulcher of Christ from the hands of the Mohammedans.

"Christ himself," he cried, "will be your leader when you fight for Jerusalem! Let your quarrels cease, and turn your arms against the accursed Turks. In this way you will return home victorious, and laden with the wealth of your foes; or, if you fall in battle, you will receive an everlasting reward!" To this appeal the Council, with one accord,

made answer: "It is the will of God! It is the will of God!" From all sides they hastened to give their names for the holy war. Each person who promised to go was given a cross of red cloth, which he was to wear upon his breast going to the Holy Land, and on his back returning. To those who "took the cross," the name "Crusaders" was given, from the Latin word which means cross.

A CRUSADER

277. Preparations for This Crusade. The winter following the Council was spent in getting ready for the Crusade. All classes showed the greatest zeal. Preachers went about among the people calling upon rich and poor, noble and peasant alike, to help free the Holy Land. Whole villages, towns, and cities were emptied of their inhabitants to join the Crusade. Many sold all they had to get the means to go; and thieves, robbers, and other wicked men promised to leave their wickedness and aid in rescuing the tomb of Christ Jesus from the infidels.

278. The Crusade of the People. The time set for the starting of the Crusade was the early summer of the year 1096. But the common people could not wait so long. Under a monk named Peter the Hermit, and a poor knight called Walter the Penniless, great companies from Germany and France set out before that time. They had almost no money, they were unorganized, and there was no discipline or obedience in the multitude. The route which they took was down the River Danube, through the kingdoms of the Hungarians and Bulgarians, and so to Con-

stantinople. Few of the people or their leaders had any idea of the distance, and as each new city came in sight many cried out: "Is this Constantinople?"

In Hungary and Bulgaria they were attacked because they plundered the country as they passed through, and many were slain. When they reached Constantinople, some of the unruly company set fire to buildings near the city, while others stripped off sheets of lead from the roofs of churches to sell to Greek merchants. The Emperor hastened to get rid of his unwelcome guests by sending them across into Asia Minor. There within a few months Walter and most of his followers were slain by the Turks, and the expedition came to a sorrowful end.

279. The Crusade of the Princes. Meanwhile the princes from France, Germany, and Italy were making ready their expeditions. While some Norman lords of Southern Italy were engaged in one of their many wars, a messenger came to them with the news that countless warriors of France had started on the way to Jerusalem, and invited them to join the expedition.

"What are their weapons, what their badge, what their war cry?" asked one of the Normans.

"Our weapons," replied the messenger, "are those best suited to war; our badge, the cross of Christ; our war cry, 'It is the will of God! It is the will of God!' "

When he heard these words, the Norman tore from his shoulders his costly red cloak, and with his own hands he made crosses from it for all who would follow him to the Holy Land. There he became one of the most famous and renowned of the Crusaders; and his followers showed that they could be as brave, as enterprising, and as skillful in fighting for the Holy Land as they had been before in fighting for lands and goods in France, in England, and in Italy.

The Crusaders set out in five different companies. The

first started in August, 1096; the last did not join the others, near Constantinople, until the next summer. The companies were made up of trained and armed knights, with chosen leaders, and they had made careful preparations for the expedition. They did not suffer so severely, therefore, as did the poor ignorant people led by Walter the Penniless. It was only after many hardships, however, that the Crusaders finally arrived at Constantinople.

CRUSADERS ON THE MARCH

280. The Crusaders Reach Constantinople (1096). In the lands north of the Alps, there were at that time none of the vast and richly ornamented churches which later arose; all the buildings were poor, and lacking in stateliness and beauty. Constantinople, however, was the most beautiful city of the world; so the sight of it filled the Crusaders with awe and admiration. "Oh, how great a city it is!" wrote one of their number; "how noble and beautiful! What wondrously wrought monasteries and palaces are therein! What marvels everywhere in street and square! It would be tedious to recite its wealth in all precious things, in gold and silver, in cloaks of many shapes, and saintly relics. For to this place ships bring all things that man may require."

Now that these sturdy warriors of the West were actually in Constantinople, the Greek Emperor began to fear lest they might prove more troublesome to his empire than the Turks themselves.

"Some of the Crusaders," wrote the Emperor's daughter, "were guileless men and women marching in all simplicity to worship at the tomb of Christ. But there were others of a more wicked kind. Such men had but one object, and this was to get possession of the Emperor's capital."

MAP OF THE CRUSADES

281. They Cross into Asia Minor. After much suspicion on both sides, and many disputes, the Emperor got the "Franks," as the Crusaders were called, safely away from the city and over into Asia Minor. There at last they met the Turks. At first the latter rushed joyously into battle, dragging ropes with which to bind the Christians captive; but soon they found that the "Franks" were more than a match for them. The city of Nicaea was taken after hard fighting, and the Crusaders pressed on to other and greater victories.

282. A Letter from a Crusader. Letter-writing was not nearly so common in those days as it is now; but some of the Crusaders wrote home, telling of their deeds. A few of these letters have come down to us across the centuries. In order that you may learn what the Crusaders were thinking and feeling, as well as what they were doing, one of these is given here. The writer was a rich and powerful noble of France, and the letter was written while the army was laying siege to the strongly walled city of Antioch.

Count Stephen to Adele, his sweetest and most amiable wife, to his dear children, and to all his vassals of all ranks,—his greeting and blessings:

You may be very sure, dearest, that the messenger whom I send left me before Antioch safe and unharmed, and through God's grace in the greatest prosperity. Already at that time we had been continuously advancing for twenty-three weeks toward the home of our Lord Jesus. You may know for certain, my beloved, that of gold, silver, and many other kinds of riches I now have twice as much as your love had wished for me when I left you.

You have certainly heard that, after the capture of the city of Nicaea, we fought a great battle with the faithless Turks, and by God's aid conquered them. Next we conquered for the Lord all the Sultanate of Roum, and afterwards Cappadocia. Thence, continually following the wicked Turks, we drove them through the midst of Armenia, as far as the great River Euphrates. Having left all their baggage and beasts of burden on the bank, they fled across the river into Arabia.

Some of the bolder of the Turkish soldiers, however, entered Syria and hastened by forced marches, night and day, to enter the royal city of Antioch before our approach. The whole army of God, learning this, gave due praise and thanks to the all-powerful Lord. Hastening with great joy to Antioch, we besieged it, and had many conflicts there with the Turks. Seven times we fought, with the fiercest courage and under the leadership of Christ, against the citizens of Antioch and the innumerable troops which were coming to its aid. In all these seven battles, by the aid of the Lord God, we conquered, and assuredly killed an innumerable host of them. In those battles, indeed, and in very many attacks made upon the city, many of our brethren and followers were killed, and their souls were borne to the joys of Paradise.

In fighting against these enemies of God and of our own, we have by God's grace endured many sufferings and innumerable evils up to the present time. Many have already exhausted all their resources in this very holy expedition. Very many of our Franks, indeed, would have met death from starvation, if the mercy of God, and our money, had not helped them. Before the city of Antioch, and indeed throughout the whole winter, we suffered for our Lord Christ from excessive cold and great torrents of rain. What some say about the impossibility of bearing the heat of the sun throughout Syria is untrue, for the winter here is very similar to our winter in the West.

When the Emir of Antioch—that is, its prince and lord—perceived that he was hard pressed by us, he sent his son to the prince who holds Jerusalem, and to the prince of Damascus, and to three other princes. These five Emirs, with 12,000 picked Turkish horsemen, suddenly came to aid the inhabitants of Antioch. We, indeed, ignorant of this, had sent many of our soldiers away to the cities and fortresses; for there are one hundred and sixty-five cities and fortresses throughout Syria which are in our power. But a little before they reached the city, we attacked them at three leagues' distance, with seven hundred soldiers. God surely fought for us against them; for on that day we conquered them and killed an innumerable multitude; and we carried back to the army more than two hundred of their heads in order that the people might rejoice on that account.

These things which I write to you are only a few, dearest, of the many deeds which we have done. And because I am not able to tell you, dearest, what is in my mind, I charge you to do right, to watch carefully over your land, to do your duty as you ought to your children and your vassals. You will certainly see me just as soon as I can possibly return to you. Farewell.

283. The Capture of Antioch. The capture of Antioch was the hardest task that the Crusaders had to perform, and it was not until three months later that the city was finally safe in their hands. Meanwhile many of the Crusaders became discouraged and started for home.

At this trying time, a priest declared that it had been revealed to him in a dream, three times repeated, that the head of the spear which had pierced our Lord's side lay buried near one of the altars of a church near by; and it

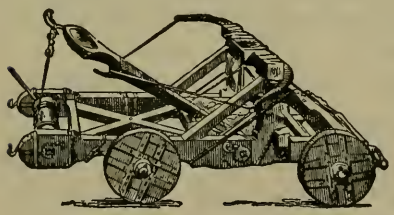
was further revealed, he said, that if this was found and borne at the head of the army, victory would surely follow. After long search, and much prayer and fasting, the "Holy Lance" was found. Then great joy and new courage arose among the Christians; and when next they marched against the Turks, the Crusaders fought more fiercely than ever.

"Thanks to the Lord's lance," writes one of their number, "none of us was wounded,—no, not so much as by an arrow. I, who speak these things, saw them for myself, since I was bearing the Lord's lance."

284. The Crusaders Before Jerusalem. After Antioch had fallen, the Crusaders were free to march on Jerusalem. There men and animals suffered much from lack of food and water. "Many lay near the dried-up springs," says an old writer, "unable to utter a cry because of the dryness of their tongues, and stretching out their hands to those whom they saw had water." Again the priests saw visions, and it was proclaimed that if the army marched barefoot around the city for nine days, the city would fall.

So a procession was formed, and the Crusaders marched around the city, with priests and bishops at their head, chanting hymns and prayers as they went. The Mohammedans mocked at them from the walls, and some beat a cross, crying out:

"Look, Franks! It is the holy cross on which your Christ was slain!"



A MACHINE FOR HURLING STONES

After this the chiefs ordered an attack on the city from two sides. The Mohammedans were beaten back from the walls by the showers of stones from the hurling machines, and blazing arrows carried fire to the roofs of the buildings. Battering rams

broke openings in the solid walls, and by means of scaling ladders the Christians swarmed upon the ramparts.

285. The Fall of the City (1099). At last the city fell. Jerusalem—the holy city, which held the tomb of Christ—was once more in the hands of the Christians. But what a terrible day was that! How little of the meek and just spirit of Christ did his followers show!

"When our men had taken the city, with its walls and towers," writes one of the Crusaders, "there were things wondrous to be seen. For some of the enemy (and this is a small matter) were deprived of their heads; others, riddled through with arrows, were forced to leap down from the towers; and others, after long torture, were burned in the flames. In all the streets and squares there were to be seen piles of heads and hands and feet; and along the public ways foot and horse alike made passage over the bodies of the slain."

Thus the Crusaders fulfilled their vow to "wrest the Holy Sepulcher from the infidel." But at what a cost of lives, both Christian and Mohammedan; of agonies of battle, and sufferings on the way; of women made widows and children left fatherless! "Blessed are the merciful, for they shall obtain mercy," said Christ. This teaching, alas! the Crusaders seemed not to know.

Topics for Review and Search

1. Imagine yourself a boy or girl at the Council of Clermont, and write an account of the calling of the Crusade.
2. Did men like Peter the Hermit and Walter the Penniless do more good than harm to the Crusade? Why?
3. What other motives besides zeal for religion influenced men to go on the Crusade? (Read Count Stephen's letter again.)
4. Study the picture on page 238 and find out how a hurling machine worked.
5. Make a list of the things for which we should praise the Crusaders, and then make a list of their defects.

CHAPTER XXXII

THE CRUSADE OF RICHARD THE LION-HEARTED

Points to Be Noted

How the Crusaders organized their conquests; how Palestine was protected against the Mohammedans.

Failure of the Second Crusade.

Character of Saladin; his capture of Jerusalem; date; how he treated the Christians.

Preparations for the Third Crusade; the three great rulers who took part; death of Frederick Barbarossa; failure of the German expedition.

Character of Richard the Lion-Hearted; route taken by Richard and Philip; how Acre was taken; why the Crusade failed; Richard's captivity, ransom, and death.

Object of the Fourth Crusade; date; its results; why the Crusading movement came to an end.

286. The Kingdom of Jerusalem. The Crusaders organized the cities they had conquered in the Holy Land by forming them into a feudal kingdom, called the kingdom of Jerusalem. Most of the Crusaders then prepared to return to their homes. Only those who had secured feudal lordships in Palestine remained behind. If the Mohammedans had been united at that time, they might easily have driven the Christians into the sea. But the Mohammedans were quarreling among themselves, and besides they had learned to fear the mail-clad "Franks."

The Christians were thus given time to prepare their defenses. Huge castles were everywhere built to protect their lands. New companies of Crusaders, also, began to arrive, to take the place of those who had returned home; and soon merchants from the Italian cities settled there for the purpose of trade.

287. The Three Military Orders. Three special "military orders" were formed to protect the Holy Land. These were

called the Knights Hospitallers, the Knights Templars, and the Teutonic Knights. The members of these orders were both monks and knights. They were bound, like the monks, by vows of poverty, chastity, and obedience; but they were also knights, engaged in a perpetual crusade against the infidel. The Hospitallers wore a white cross on a black mantle; the Templars a red cross on a white mantle; and the Teutonic Knights a black cross on a white mantle. These military orders became very powerful and wealthy, and helped a great deal to keep the Holy Land in the hands of the Christians.

KNIGHT TEMPLAR

About forty years after the First Crusade, occurred a Second Crusade (1147-1149), which was caused by the news that the Turks had conquered part of the kingdom of Jerusalem. Two kings—Conrad III of Germany and Louis VII of France—took part in this Crusade, but they accomplished very little.

288. Rise of Saladin. After another forty years, rumors began to reach Europe of a great Mohammedan leader who had arisen in Egypt, and was threatening Palestine with new danger. He was called Saladin, and was one of the greatest rulers the Mohammedans ever had. He was foremost in battle, and was wise and far-sighted in council. When he was victorious he dealt generously with his enemies, and when he was defeated he was never cast down. He was simple in his habits, just and upright in his dealings, and true to his promises. He was, in short, as chivalrous a warrior, and as sincere a believer in his faith, as

any of the Christian knights against whom he fought; and his power was soon so great that he could attack them from all sides.

"So great is the multitude of the Saracens and Turks," wrote one of the Christians, "that from the city of Tyre, which they are besieging, they cover the face of the earth as far as Jerusalem, like an innumerable army of ants."

289. He Captures Jerusalem (1187). When at last the Christians marched out to battle, they were overthrown with terrible slaughter. The king of Jerusalem and the Grand Master of the Templars were among the captives taken. Three months later, Saladin laid siege to Jerusalem itself. For two weeks the city held out, but at the end of that time it was forced to surrender.

The mercy which Saladin now showed to the conquered Christians was in strange contrast to the cruelty which the Crusaders had displayed. There was no slaughter now such as had occurred ninety years before. The greater number of the defeated army were allowed to go free, on paying a ransom. The churches, however, were all changed into Mohammedan mosques.

290. Preparations for the Third Crusade. When news of these events reached Europe, it caused great excitement. The king of England, who was called Richard the Lion-Hearted, took the cross and prepared to go on a new crusade. King Philip Augustus of France promised to join him; and the Emperor Frederick of Germany, called Barbarossa on account of his red beard, also took the vow to go. These were the three most powerful rulers of Europe, and the movement which they set on foot promised to be one of the greatest that the world had ever seen.

The Emperor Frederick, in spite of his seventy years, was the first to start. He led his army by the Danube route, and except for one battle which he had to fight with

the Eastern Emperor, all went well until the army reached Asia Minor. There, alas! the old Emperor was drowned while swimming a river one hot day to refresh himself and shorten his way. After that the German army went to pieces, and most of its members lost their lives in the mountains and deserts of Asia Minor, or were cut down by Turkish soldiers.

RICHARD THE LION-HEARTED
From the figure on his tomb

291. Richard the Lion-Hearted. Richard the Lion-Hearted is one of the most interesting, and also one of the most typical, of the Crusaders. The Crusade appealed alike to his love of adventure and to his devotion to religion. A chronicler tells us that he was tall, well built, and with hair "midway between red and yellow." He loved to hunt, to sing, to make verses, and to conquer other knights in "tournaments" or in real battles. His strength and his military skill were famed throughout Western Europe. But he was a warrior and a knight, rather than a wise king. He neglected and misgoverned his kingdom of England; and even as a warrior,

it must be confessed, he was guilty of some acts of cruelty which were not in keeping with the highest ideals of knighthood.

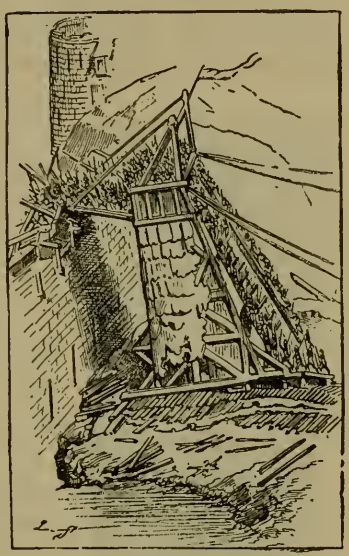
SHIELD OF RICHARD

During the Crusades knights began the practice of painting emblems on their shields, banners, etc., to distinguish one from another. The "lions" which Richard used became the "arms" of England.

292. Departure of Richard and Philip. Philip and Richard profited by the experience of those who had gone on the Crusades before them, and when they were ready to start they did not attempt to go by the long land route down the Danube valley. Instead they resolved to go by water, and took ship from Marseilles, in Southern France. From the beginning, however, things went wrong. Richard and Philip were very jealous of each other, and could not get along together. Philip was only half-hearted in the Crusade, and longed to be back in France; and Richard allowed himself to be turned aside for a time to other things.

293. Siege and Fall of Acre. When they reached the Holy Land, they found the Christians laying siege to Acre, one of the seaports near Jerusalem. The siege had already lasted more than a year, and for several months longer it dragged on. It was a dreary time for the Christians. "The Lord is not in the camp," wrote one of their number; "there is none that doeth good. The leaders strive with one another, while the lesser folk starve, and have none to help. The Turks are persistent in attack, while our knights skulk within their tents. The strength of Saladin increases daily, but daily does our army wither away."

The fame of Richard as a warrior soon put new spirit into the besiegers. Almost daily he rode around the walls of Acre, defying the Mohammedans and directing the work of the siege. He ordered stone-hurling machines to be put in operation, and showed the besiegers where to place battering-rams, movable towers, and other "engines" to batter down the walls and secure an entrance into the city. In the end these measures were successful and Acre fell—chiefly owing to the skill and daring of King Richard.



MOVABLE TOWER

294. Failure of the Crusade. Soon after the fall of Acre, King Philip returned to France, leaving Richard to carry on the war without his aid. But quarrels among the leaders continued, and they could not agree on anything. It is said that Richard one day rode up a hill within sight of Jerusalem, but held his shield before his face that he might not look upon the sacred city which he could not rescue. The army was obliged to retreat, and the Holy City was left in the hands of the "infidels."

Richard was now obliged to return to England; so he made a truce with Saladin for three years, during which time Christians might freely visit Jerusalem. When he departed from Syria, he left behind him a great reputation for his bravery. It is said that the fear which he aroused among the Mohammedans was so great that when their children

wept they would say to them: "Be quiet, the king of England is coming."

295. Richard's Captivity, Ransom, and Death. To avoid enemies on his way home, Richard attempted to pass secretly through Germany, almost alone. But he was recognized by a lord whose enmity he had gained while on the Crusade, and was taken prisoner. For a time the place of his confinement was not known to his own people. In after years, men told a story of how his favorite "minstrel," Blondel, wandered through Germany, singing beneath the walls of every castle a song known only to the king and to Blondel himself. At last he was rewarded by hearing the answering verse in Richard's clear voice, and he knew that he had found his master's prison.

ARMOR OF THE TIME OF KING RICHARD

Made of scales of iron overlapping one another

Richard's enemies drove a hard bargain with him. It was only after fourteen months of captivity, and on the payment of an enormous ransom, that he was released. He was never able to return to the Holy Land to renew the Crusade, as he had intended. He was detained at home by troubles in his own lands, and by war with King Philip. He died, in 1199, from an arrow wound which he had received while fighting in France.

"What have I done to you, that you should slay me?" asked the dying king when the man who had shot the bolt was led captive before him.

"You have slain my father and two of my brothers," was the reply. "Torture me as you will, I shall die gladly since I have slain you."

On hearing this answer, Richard pardoned the man and ordered that he be set free. This chivalry and knightly generosity was characteristic of him.

296. The Fourth Crusade (1202—04). The Crusades continued for about a hundred years after the death of Richard the Lion-Hearted. The Fourth Crusade, which took place between the years 1202 and 1204, was the most important of these later expeditions. The citizens of Venice were the leaders in this, and to further their trading interests, it was directed against the Christian city of Constantinople, and not against the Turks. As a result of it the Eastern Empire was for fifty years in the hands of the Latin Christians, and the Venetians secured many islands in the eastern Mediterranean Sea, and important trading privileges. Largely as a result of these gains, Venice became the chief center of the trade which now began to bring into Europe the spices and other products of far-distant Asia.

297. End of the Crusading Movement. There were several later Crusades, but these accomplished very little. Gradually the Crusading movement died out, though pilgrims long continued to go peacefully to the Holy Land. Freer access to the holy places was now allowed them, and it no longer seemed so important that the Sepulcher of Christ should be rescued from the hands of the infidel. Perhaps men came to see, also, that it does not make so much difference who rules the land where Christ lived and died, but that the great question is whether Christ lives and rules in the hearts of those who profess to follow him.

Topics for Review and Search

1. Why was the feudal plan of government a good one for the lands won by the Crusaders in Palestine?
2. In what ways were the "military orders" better defenders of Palestine than ordinary Crusaders?
3. Read Sir Walter Scott's account of an imaginary interview between King Richard and Saladin (*The Talisman,* chapter xxvii).
4. Was the Fourth Crusade a true Crusade? Give reasons for your answer.
5. Find out all you can about the capture of Jerusalem by the British in 1917.

CHAPTER XXXIII

RESULTS OF THE CRUSADES

Points to Be Noted

Introduction of new products, manufactures, and inventions from the East; love of travel and effects of travel on the minds of men; increase in trade; growth of cities.

Location of Venice; how the city grew rich; Venetian territories; trade routes to the East.

Description of a Venetian ship; its cargo; homeward voyage; the beauty of Venice; church of St. Mark; trade routes to the north and west.

Rivalry of Venice and Genoa; victory of Venice; growth of Atlantic seaports later.

298. New Products from the East. Although the Crusades failed to drive the Mohammedans out of the Holy Land, they nevertheless had some very important results. During this period a great number of new natural products and manufactures were introduced into Europe from Mohammedan lands. These included sugar and sugar-cane; buckwheat, rice, garlic, and hemp; the orange, watermelon, lemon, and apricot; muslins, damask, satin, and velvet; and dye-stuffs of various sorts. From the East came the use of Arabic numerals, in place of the old clumsy Roman numerals which had so long been employed. Windmills, which are now so common in certain parts of Europe and America, were first introduced from Mohammedan countries. Beautiful decorations for houses, including the handsome rugs and carpets which are still so much sought after, also came to us as a result of intercourse with the Arabian and Persian East. Finally, it was from the East that medieval Europe got its fondness for the use of spices in its food and drink, which after many years led Columbus to set out on his search for an easier way to the East Indies by sailing westward across the Atlantic Ocean.

299. Increase of Travel and Commerce. Two results of the Crusades should here be separately mentioned. The first of these was the increase in traveling which they produced, and which was especially important in broadening the minds of the men of Western Europe. Before the Crusades, each district lived to itself, and its inhabitants rarely heard what was going on in the rest of the world. During the Crusades this isolation was broken down. For nearly two hundred years men went and came on these great expeditions, seeing strange countries and strange peoples, and learning new customs. After the Crusades had come to an end, men still continued to travel more freely than they had done in the earlier period. In this way they came to learn much more of the world than had been known for some centuries, and their curiosity for yet further knowledge was aroused.

More immediately important than this love of travel was the second result spoken of above—namely, the great increase in trade which the Crusades produced. It was the Crusades chiefly which caused the revival of commerce which we have discussed in the chapter on Life in the Medieval Towns, and which we saw was so important in building up rich and powerful cities, and enabling them to gain their rights of self-government. The cities which profited most in this way were naturally the cities in Italy; and of these Italian cities it was Venice and Genoa which made the greatest gain.

300. Growth of Venice. Venice is sometimes called the Queen of the Adriatic. It is located on a number of small islands in the Adriatic Sea, near the mouth of the River Po. It first became a town in the troublous days of the Teutonic invasions, when people fled to the shelter of its shores to escape the dangers which threatened them on the mainland. At first its inhabitants were fishermen and makers of salt; then gradually a little trade sprang up. Venetian vessels

began to carry pilgrims to the Holy Land, and along with returning pilgrims they brought back some of the manufactures and products of the East. When the Crusades came, the Venetians made a great profit in carrying these armed pilgrims to and from Palestine. In some of the towns which were captured by the Crusaders, the different Italian cities were given certain sections in which their merchants could establish themselves and carry on their trade under the rule of men from their own city. One whole section of

VENETIAN MERCHANT SHIP
From an old engraving

Constantinople was thus given to the Venetians, when that city was taken by the Crusaders; and in addition they were given Crete, and Rhodes, and many other islands in the Eastern Mediterranean. Thus Venice came to have an extensive colonial empire, and a rich trade with Eastern lands.

301. Venetian Trade with the Far East. The goods which the Venetians sought came chiefly from the Far East—that is, from India and China. Spices and silks and other goods of those countries either came by native caravans of camels and horses across the vast deserts and plains of Central

Asia; or else they were brought in small Mohammedan vessels through the Indian Ocean, and up the Persian Gulf or the Red Sea. In either event, the goods would probably be a year or two on the way, before they reached the shores of the Mediterranean.

Let us picture to ourselves a Venetian vessel waiting for its cargo of Eastern goods. It has brought woolen goods and grain from Europe to sell in the East, and is lying in the harbor of some seaport in Palestine, now under Mohammedan rule once more. The vessel is small, and but partly decked over; perhaps it is propelled by oars as well as by sails. It is likely that we may see in the bows and amidships a few small cannon, which began to be used in Europe with the introduction of gunpowder in the fourteenth century. These are puny weapons compared with the giant guns of later days, for they can send their stone balls not much farther than a good bowman can shoot. Nevertheless their noise and smoke make them formidable, and we shall be glad of their presence in case we meet a pirate vessel.

Here, at last, come the goods for our cargo—great bales and bundles of them. A spicy and sweet-scented odor is over everything; for the bales contain sugar, cloves, cinnamon, nutmegs, ginger, pepper, and the like.* Some smaller parcels are especially fragrant, for they contain musk and other perfumes. Here are packages containing camphor, and there are caskets full of jewels and precious stones. Yonder bales contain carpets, rugs, and rich silks. Altogether it is a goodly cargo, and we may be sure its owners will reap a great profit when once its precious wares are safely brought to market.

When our cargo is all on board, the passengers, who are mostly returning pilgrims, go on board, and with oars and

*Tea, coffee, and chocolate were not introduced into Europe until two centuries after the time of Columbus.

sails the vessel begins its homeward journey. It does not go alone, but in company with a number of others, for the sake of better protection against the Mohammedan pirates. From Palestine to Venice is more than 1500 miles, or about half the distance from America to Europe. With the slow vessels of that time we may be sure that the voyage will take us from three weeks to a month of wearisome traveling.

302. Beauty and Wealth of Venice. At last, however, the voyage is ended, and we disembark on the shores of the

THE GRAND CANAL OF VENICE

Grand Canal, shaped like a letter "S," which divides the islands of Venice into two groups. What a marvelous city it is! It lies about three miles from the Italian shore, and the low-lying isles on which it rests are almost solidly covered with buildings. Far more numerous than its streets are the narrow winding canals which separate its islands one from another. Here ply the long narrow boats, called gondolas, which in Venice are still the principal means of getting about. Everywhere we see evidences of the wealth and power of the city, due to its secure position and its

rich commerce. Already those churches and palaces which are today the delight of the traveler, have begun to appear.

The chief of these is the great church of Saint Mark. Its domes and pinnacles, as well as the gold and rich colors of its mosaic pictures, made out of bits of glass and marble,

PLAZA OF SAINT MARK, VENICE

show the influence of artists from Constantinople. The four statues of horses made of gilded bronze, which stand over the principal entrance to the building were brought from Constantinople at the time of the Fourth Crusade. As we gaze in wonder and awe upon this vast building, and as we look about over this rich and populous city, we can understand something of the admiration which the Crusaders felt when they first beheld Constantinople. For now

From *Harding's European History Charts*, permission of Denoyer-Geppert Co.

it is Venice, and not Constantinople, which enjoys the distinction of being the greatest and most beautiful city in the world; and it was the Crusades, and the commerce which they brought with them, which have produced the change.

303. Trade Routes to the North and West. But we are forgetting our vessel's cargo. What becomes of those precious goods which have come with us from Palestine? Some of them, doubtless, will remain in Italy; but most will be sent on horse and mule back over the passes of the Alps, to find a market at good prices in the cities of France and Germany. Some part, also, will be reshipped in other Venetian vessels, and will make the long and dangerous voyage, through the Mediterranean and the Atlantic Ocean, to Flanders, England, and other countries of the West.

304. Rivalry of Venice and Genoa. When such great profits were to be made in this trade, we may be sure that Venice was not free from the rivalry of other cities. Her chief competitor was Genoa, famous to us as the birthplace of Christopher Columbus. Although this city lay far around on the western side of Italy—indeed, almost directly across the peninsula from Venice—it was long able to dispute with Venice for the chief place in this trade with the East. For a time Genoa was able even to dispossess Venice of its trading privileges in Constantinople, and itself secure the chief part of the trade in the Black Sea and with the East. Long and disastrous wars followed, in which victory rested now with the Venetians, and now with the Genoese. Finally, about one hundred years before Columbus discovered America, the Venetians won a great victory over the Genoese fleet; and thenceforth their city controlled without question the Mediterranean Sea and the trade with the East.

305. Growth of Ports on the Atlantic. It was only later, after the ocean route to India had been discovered by the Portuguese, that this trading monopoly of the Venetians

was disturbed. Then newer and yet greater centers of commerce sprang up on the shores of the Atlantic—at Antwerp in Flanders, at Amsterdam in Holland, and, above all, in the great English capital of London.

Topics for Review and Search

1. What articles of food that we use daily were unknown to the people of Europe in the Middle Ages?
2. In what other ways besides traveling can people of the present time learn about the world?
3. Compare a Venetian vessel with a modern steamship.
4. Trace on the map Venice's trade routes on land and sea.

CHAPTER XXXIV

THE BEGINNINGS OF DISCOVERY

Points to Be Noted

How the geography of Asia came to be better known; travels of the Polo brothers; their reception at the court of Kublai Khan; the Khan's request to the Pope.

The second visit to China; Marco Polo's life in the Khan's service; why the Polos were allowed to depart; their homeward journey; the effect of Marco Polo's book of travels.

Why the Norse discovery of America had no results.

Why Europe was more interested in explorations in the fifteenth century; Gutenberg's invention of printing, and its results.

Portugal's part in the work of discovery; what Prince Henry the Navigator was seeking; the two theories of the world; progress of Portuguese explorations; work of Diaz; how Vasco da Gama reached India; date; the importance of his discovery.

306. Asia Becomes Better Known. One important result of the trade of Venice in the products of the Far East was that it led to a better knowledge of the geography of Asia. In part this came through the reports given of the different Asiatic countries by the caravan leaders who brought these goods to the shores of the Mediterranean. Still more did it come from the travels into the Far East of members of a noble Venetian family named Polo.

307. The Polo Brothers in China. About seventy years after the Crusade of Richard the Lion-Hearted, two brothers of the Polo family were established at Constantinople, carrying on trade. In the pursuit of their business they traveled up into the Black Sea. Thence, led on partly by curiosity and partly by hope of gain, they traveled on and on, until at last they had crossed the whole of Central Asia, and arrived at the court of the Chinese Emperor, or Khan. The ruler of China at this time was an open-minded prince

named Kublai Khan, and he made the brothers welcome in his land. It was the first time that he had ever seen Europeans, and he was delighted with the intelligence and politeness of his visitors. He listened eagerly to all that they had to tell of their part of the world; and at last he sent them back with a message to the Pope asking that one hundred missionary teachers be sent to instruct his people in Christianity and the arts of Europe.

KUBLAI KHAN
From a Chinese engraving

It was nine years from the time that the Polo brothers left Europe to the time when they returned to Venice. They found that there was at that time trouble in the Church, so only two missionaries were appointed to accompany them back to the Khan's court. Even these two were so filled with dread that at the last moment they refused to go. The brothers Polo, however, resolved to return and explain the situation to the Khan; and with them one brother took his seventeen-year-old son, Marco Polo.

308. Their Second Trip to China. It was in the year 1271 that the little party set out on the second trip to China. Almost four years passed before they were again safely at the court of Kublai Khan. There they were kindly received, and Marco was taken into the employment of the Khan. He soon learned to speak and to read several of the Asiatic languages, and was sent by the Khan on missions all over China, and even to Tibet and Burma.

Wherever he went he took pains to observe the country and the ways of the people. His father and uncle, meanwhile, were busily engaged in gaining wealth in various ways.

For many years the three Venetians remained thus employed in China. Often they wished to return to their own country, but Kublai Khan was so fond of them that he would not consent to their departure. At last a time came when it was necessary to send a princess of the Chinese court to be married to one of the Turkish rulers of Western Asia. The land journey was so long and dangerous that the Khan wished her to make the journey by sea. Because of the knowledge which these Venetians had of seafaring, he reluctantly appointed them to accompany the princess on her voyage.

The party set sail from the coasts of China in the year 1292. After long delays on account of storms they arrived at their destination in the Persian Gulf in 1294. This was the first voyage ever undertaken by Europeans in what we now call the Pacific Ocean.

309. Marco Polo Describes Their Travels. The Venetian travelers arrived at their home after an absence of more than twenty years. They had difficulty in getting their friends and relatives to recognize them, for they had long before been given up as lost. They brought back with them a rich store of diamonds, rubies, sapphires, and pearls, which they had sewed in the seams of their old shabby coats; and these excited almost as much wonder as the story of their adventures. Three years later Marco Polo was taken captive in a battle with the Genoese, and while he was held in prison he wrote out the story of their travels. His book for the first time told Europe of the vastness and wealth of China, of the richness of Java, Sumatra, and the Spice Islands, and of the great island kingdom of Japan. It was

the first great advance in the knowledge of geography since the days of the ancient Greeks and Romans.

310. Norse Discovery of America Forgotten. We have already seen how, nearly three hundred years before this, the Northmen had discovered the coast of North America in their adventurous voyages into the Atlantic Ocean. Nothing permanent, however, had come from that discovery. Firearms and gunpowder were not then in use, and the Norsemen had great difficulty in beating off the hostile Indians. The compass and other aids to navigation were as yet unknown, so voyages into the open sea were much more difficult and dangerous than they later became. Besides all this, Europe was then too much disturbed and too much occupied at home to care for these distant enterprises of the barbarian Northmen. No permanent settlements were made by the Northmen in America, and it was only occasionally that a vessel would go thither from Greenland for a cargo of timber. After several hundred years, the settlements in Greenland itself declined; and then, for a long period, all knowledge of the Northmen's discovery of America was lost.

311. Changes in the Fifteenth Century. In the fifteenth century the situation was changed. Gunpowder, together with the compass and other aids to navigation, had now been introduced into Europe from China and India, where they were first invented. There was more travel, also, and more curiosity about foreign lands. There was a widespread demand for the spices and other goods of the East, and one city—Venice—had almost a monopoly of that profitable trade. Moreover, all the lands about the Eastern Mediterranean were now in the hands of a race of Turks (the Ottomans) who were even ruder and fiercer than those in the days of the Crusades; and they began to interfere seriously with the caravan trade. What wonder, then, that

some persons should begin to dream of reaching the rich lands of the Far East by new and untried routes?

312. Invention of Printing. New ideas of all sorts, moreover, were now more easily spread about as a result of the invention of printing. Ever since men began to write, books had been made by the slow process of forming each letter separately with the pen. At length men discovered that letters and other characters could be cut upon a block of wood, and then many copies could be printed from this one block. In this way "block books," as they were called, began to be made early in the fifteenth century. The trouble with these was that every page had to be engraved separately, and this proved such a task that only books of a very few pages were made in this way.

EARLY PRINTERS

Then it occurred to John Gutenberg, of Strassburg, Germany, that if he made separate types for the letters, he could use the same ones over and over again to form new pages; and if, instead of cutting the letters themselves, he made molds to produce them, he could cast his type in metal (which would be better than wood anyway), and from the one mold he could make as many of each letter as were necessary.

In this way, printing from movable metal types was invented by Gutenberg, about the year 1450. It seems like a very small thing, when we tell about it, but it was one of the most important inventions that the world has ever seen. Soon presses and printing offices were established all over Western Europe, printing Bibles and other books, and sell-

ing them so cheaply that almost every one could afford to buy. By this means knowledge of new ideas about geography, and of travels such as those of Marco Polo, were spread among all educated men; and this greatly helped to further the work of discovery.

313. Explorations of the Portuguese. The little kingdom of Portugal took the lead in the search for a new route to India. This was largely due to the efforts of a wise and capable prince whom we call "Prince Henry the Navigator." He was not himself a sailor, but his whole life was spent in sending out expeditions which gradually explored the western coast of Africa. He sought gold-dust and ivory from the Sahara desert; and he started, alas! the trade in African slaves captured on those shores. He also sought to spread the gospel of Christianity among the heathen, and perhaps he came at last to dream of the possibility of reaching India by sailing around the southern point of Africa.

There were two theories of the world in those days. One held that the lands were great islands in a world of water; the other held that the oceans were great lakes in a world of land. If this last view was correct, of course there could be no sailing around Africa and so reaching the Indian Ocean. But there were some vague stories of men in the days of ancient Egypt who had sailed around Africa; so the other and true view had its followers.

Gradually the Portuguese explorers crept down the western coast of Africa. Only after three attempts was Cape Bojador passed. When Prince Henry died, thirty years later, the explorations had nearly reached the point where the coast turns sharply to the eastward. Much disappointment was felt when, after tracing this coast for 1500 miles eastward, it was discovered that it again turned to the south.

314. Diaz Reaches the Cape of Good Hope (1486). Now the work of exploration went on vigorously. In 1484 the mouth

of the Congo River was passed. Two years later the Portuguese king sent out Bartholomew Diaz with three small vessels, under orders to follow the continent to its southern end. After passing the farthest known point, about 20 degrees south of the equator, Diaz was driven southward by heavy winds for thirteen days, without seeing land. When the storm ceased and he sought once more the coast, he found that his mission was accomplished. He had passed the southernmost point of Africa and could prove that from there on the coast turned northward. He had discovered 1200 miles of unknown coast. To the terminal point of the continent he gave the name of "Cape of Storms"; but upon his return the wise king said:

"Nay, let it rather be called the Cape of Good Hope, for there is much reason to believe that we have now found the ocean route to the Indies."

315. Vasco da Gama Reaches India (1498). So it proved; for, twelve years later, a Portuguese captain, by sailing around this cape, at last succeeded in reaching the long-sought shores of India. This captain was Vasco da Gama, whom the king sent out, in 1497, with four vessels to complete the remaining stages of the discovery. His voyage to India was a great feat of seamanship. The distance which he traveled was three or four times that to America, and the winds and currents were more baffling than those with which Columbus had to contend.

After reaching Cape Verde, on the western shore of Africa, Da Gama struck boldly out for the Cape of Good Hope, and for nearly three months he was out of sight of land. On the east coast of Africa he found traders from India, who furnished him with a pilot across the Indian Ocean. He reached the great trading port of Calicut, on the western coast of India, just ten months and twelve days after he had left Lisbon.

316. Results of His Discovery. So, at last, the Portuguese arrived at the goal of their efforts, after sixty years of striving. From this time on, the trade of Venice declined, while Portugal speedily grew rich from its control of the new route to India. It was a great event in the history of the world. Up to this time Europe had stood with its back to the Atlantic, looking toward the East. The Mediterranean Sea hitherto had been the center of the commerce and of the culture of the world. Now Europe began to face westward, and the nations which bordered on the Atlantic Ocean began to play the chief part both in commerce and in culture.

The glory of Vasco da Gama's achievement, however, was somewhat dimmed by the fact that Christopher Columbus, six years before, had performed an even greater feat. While seeking to reach India by sailing westward, he had discovered the New World, which we call America.

Topics for Review and Search

1. Trace on the map (p. 272) the return voyage of the Polo family. How long would such a voyage take at the present time?
2. Locate Tibet, Burma, Java, Sumatra, the Spice Islands, Japan.
3. Find out more about John Gutenberg.
4. Trace on the map the explorations of the Portuguese sailors.
5. Why was an ocean route to India better than a land route?
6. Make a list of the things which led to explorations and discoveries in the fifteenth century.

CHAPTER XXXV

THE VOYAGES OF COLUMBUS

Points to Be Noted

Time and place of Columbus' birth; his education.

How he came to think of sailing westward; his life in Lisbon; ancient Greek ideas about the earth; the letter and chart from Toscanelli; for what Columbus deserves fame.

Columbus' mistaken ideas; his efforts to get aid; why he had so much difficulty; how Queen Isabella became interested; the agreement with Columbus.

Equipment of Columbus; inventions he used; his course to the West; fears and plots of his sailors.

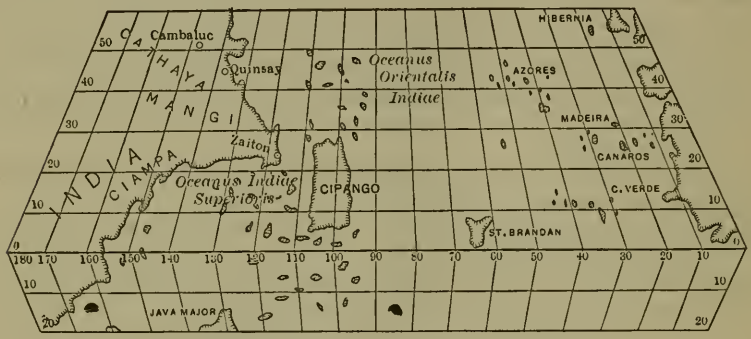
Signs of land; landing of Columbus; what he had discovered; how he was received in Spain.

Lands discovered on his last three voyages; what he believed about his discoveries; his death; what he had accomplished.

317. Early Life of Columbus. Christopher Columbus, the discoverer of America, was born in or near the Italian city of Genoa, about the year 1440. His father was a weaver of woolen cloth. The boy Christopher learned Latin, mathematics, and astronomy, and became a skilled maker of maps and charts such as were used by sailors. In one of the brief accounts which he wrote of his life, he tells us that he became a sailor at an early age, and that he followed the sea for forty years. Much as we should like to know more, this is about all that we can find out concerning the early life and boyhood of this great man.

When Columbus was an experienced sailor he went to live at Lisbon, the capital of Portugal. Because of the explorations which the Portuguese were making, this was then the chief center of geographical knowledge. It was probably while he was living there that Columbus first began to think of the possibility of reaching the coast of Asia by sailing westward across the Atlantic.

318. The Earth a Globe. Ever since the days of the ancient Greeks, learned men had believed that the earth is a globe. The Greek writer Ptolemy had taught this in a book which he wrote about geography. Indeed, long before that, the philosopher Aristotle, who was the teacher of Alexander the



TOSCANELLI'S MAP

Great, had written: "It does not seem absurd to me to think that the regions about the Pillars of Hercules (that is, the Strait of Gibraltar) are connected by the sea with India."

In Columbus' own day a learned Italian named Toscanelli had sent to the king of Portugal a chart which he had made of the Atlantic Ocean. On this he showed Europe and Africa at the eastern margin of that ocean, and China and Japan at its western edge. In a letter which he later sent to Columbus himself, he wrote:

"Do not wonder that I call *west* the lands where the spices are; for if a person should sail continuously westward, he would come to those parts of the earth where those lands lie."

319. Credit Due Columbus. Columbus' idea, therefore, that the earth is round, and that India could be reached by sailing westward, was not original with him, nor was it a

new idea. Many learned men had believed this, but no one had yet had the courage and the perseverance to put the idea to the proof. Columbus' greatness lies in the fact that he first resolved to put this idea to the test; and that, in spite of discouragement and obstacles, he persevered until he had proved that land *could* be reached by sailing boldly across the seas to the west.

320. Mistaken Ideas About the Earth's Size. If Columbus had known that, instead of being only three thousand miles away, Asia was more than twelve thousand miles distant, and that the great continents of North and South America barred the direct route to it, he might never have attempted his westward voyage. But men in that day thought that the earth was considerably smaller than we now know it to be. They also thought that Asia extended much farther to the eastward than it does. So Columbus believed that the westward route would be much shorter and easier than the one around the southern point of Africa, which the Portuguese were attempting; and he spent many weary years in trying to interest some government in his plan, so that he might get the ships and the money which he needed to put it into execution.

321. Difficulty in Obtaining Aid. First, Columbus tried to get aid for his voyage from the king of Portugal. But Portugal was then too much interested in the rapid progress which was being made in its own plan for reaching India. The advisers of the Portuguese king reported that the plan of Columbus was "visionary," especially as his demands for reward in case he should succeed were very high. Nevertheless, the king was enough impressed with the plan to take the dishonorable step of secretly sending out some of his own captains to see whether anything could be accomplished by sailing directly to the westward. These captains, however, had no faith in the enterprise, and after sail-

ing a little way they returned and reported that it could not be done. After that the Portuguese king refused to have anything further to do with the matter.

Then Columbus turned to the court of Spain. Spain at this time was under the joint rule of King Ferdinand of Aragon and Queen Isabella of Castile. In the early Middle Ages Aragon and Castile were small Christian kingdoms in Northern Spain. They waged constant warfare with the Mohammedan Moors from Africa, who had conquered most of the Spanish peninsula before the time of Charlemagne. Gradually the Moors were driven back until, in the time of Ferdinand and Isabella, they held only the small southern kingdom of Granada. The Spanish king and queen were now engaged in capturing this last stronghold and expelling the Moors from the country entirely. For this and other reasons, most of the Spanish councillors opposed giving aid to Columbus.

After four years of waiting, Columbus sent his brother to England, to see whether the English king would not help him. Here also he was disappointed. Then, after another period of delay, he prepared to go himself into France, and lay his plan before the king of that country.

Columbus was now an old and wearied man, and we can imagine the discouragement with which he set out on foot to cross the mountains into France. He had not gone far when he stopped at a monastery to ask for some bread and a cup of water for his little boy Diego, whom he was taking with him. The head of the monastery became interested in him and in his project. After some talk, Columbus agreed to remain there for a few days, while the good monk wrote to the queen, urging her not to let slip this favorable opportunity of beating the Portuguese in the race to the Indies.

322. Queen Isabella Agrees to Help Him. Ferdinand and Isabella were now in the midst of their last campaign against

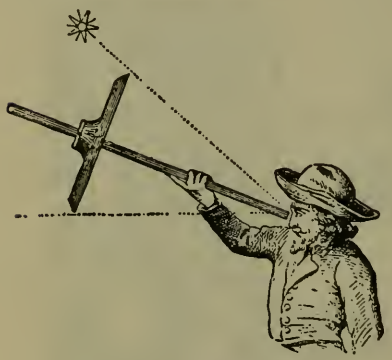
the Moors. The queen especially was ready to listen to Columbus' plans, and after Granada had fallen, she agreed to assist him in fitting out an expedition. Columbus was appointed hereditary admiral of all the lands which he might discover in the Atlantic Ocean, and he was to have one-tenth of all the gold, precious stones, spices, and other

DEPARTURE OF COLUMBUS
From an old engraving

merchandise which might be obtained there. The queen bore seven-eighths of the cost of the expedition, and Columbus was to furnish the money for the other eighth.

323. Columbus Sets Sail. On August 3, 1492, Columbus at last set sail, with three small ships called "caravels." The largest of these was but ninety feet long, or only about one-eighth the length of the great ocean steamers which now cross the Atlantic. The crews of the three vessels numbered less than one hundred persons in all.

324. Improvements in Navigation. Ocean navigation, however, was not so uncertain as it had been in the days of the Northmen. Sailors by this time had the compass, which enabled them to steer steadily in whatever direction they wished, even when they could not see the sun or stars. But it was still difficult to determine the place of a vessel at sea. There was a rude instrument called the cross-staff, which was used to measure the distance of some heavenly body (such as the north star) above the horizon, and so find the latitude. But for the longitude sailors had still to trust to guess-work, for the watches and chronometers with which ship captains now measure longitude were not yet invented.



THE CROSS-STAFF

325. The Voyage to the West. Columbus directed his course first to the Canary Islands, where he spent almost a month refitting his vessels. When those shores were left behind them, and they were at last embarked on the unknown waters of the "Sea of Darkness," the sailors began to lose courage. They encountered no storms, but the gentle trade winds blew ever toward the west, and the men feared they might never be able to return home. One day, when the wind shifted so as to be favorable for the return voyage, they almost broke out into mutiny.

"Let us return to our country," they cried. "We have fought enough with the sea. The winds are good; let us return at once."

Columbus succeeded for a time in calming them, and the westward voyage was continued. Flights of strange birds

and other signs of land kept raising hopes which remained unfulfilled. The murmurings then began anew, and soon some bold spirits began to add threats to murmurs. If the admiral would not return while it was still possible to do

THE SHIPS OF COLUMBUS

so, said they, some dark night a stealthy push might hurl him over the rail; and who would be able to say that this was not an accident?

Fortunately, new and surer signs of land began to appear. Birds came flying about the ships in ever increasing numbers, and among them were some which were known never to go far from shore. At last, on October 11, pieces of wood, which had evidently been cut or carved by the hand of man, were observed floating on the waves. Bits of cane, a green rush or two, and a branch of thorn with berries attached came floating by. There could now be no doubt that land was close at hand.

At evening prayers that day, Columbus said to the men: "Let us thank God that we have been preserved during

MAP SHOWING VOYAGES AND DISCOVERIES

so long and perilous a voyage. During the night let each one watch vigilantly, for at the break of day we shall sight land. To the one who first perceives it I will give a silken jacket, together with a sum of money."

326. Columbus Sights Land (October 12, 1492). Soon after nightfall Columbus thought that he saw in the distance a little light which moved about like a torch carried upon shore. At two o'clock in the morning came the boom of a cannon from one of the vessels, announcing that land was seen. It was now Friday, the 12th of October. We can imagine the impatience with which all awaited the dawning day.

There at last land was before them—a low-lying island, surrounded by reefs, and studded with green trees. With a crimson robe over his armor, and the royal standard of Spain in his hand, Columbus landed and fell upon his knees, returning thanks to God. Men and women, with olive-colored skins and mild manners, gathered about the little company, and gazed upon these strange beings so unlike themselves, who with their ships seemed to have dropped from the skies. Columbus named the island San Salvador, in honor of the Holy Saviour, by whose favor his enterprise had been crowned with success.

The land which Columbus had discovered was one of the Bahama islands, but he believed that it was one of the islands which lie off the coast of Asia. After discovering the islands of Cuba and Hayti (which he thought must be Japan) he set out on the voyage home, where he arrived on the 15th of March, 1493. Thus was completed the most memorable voyage that man has ever dared to attempt.

327. His Triumphal Return. The joy with which Columbus was greeted on his return was wonderful to behold. All the bells rang, and the rulers of the city came to greet him at the water's edge. His journey to the court of Ferdinand and

Isabella was a continual triumph. The people came from all directions to see the man who had found new lands to the west.

When he entered Barcelona, where the king and queen were, he caused six Indians, whom he had brought, to go before him bearing baskets and open basins filled with gold and jewels and other precious things. Ferdinand and Isabella would not permit him to kneel to present his offerings, but caused him to be seated in their presence. This was the greatest honor which they could pay him.

328. Later Voyages of Columbus. Columbus made three other voyages to the New World. On his second voyage, in 1493, he discovered some other islands of the West Indies, and made some settlements there. On the third, in 1498, he discovered the island of Trinidad and the coast of South America, and was astonished to find the vast fresh water river of the Orinoco. From this expedition he was brought back home in disgrace and in chains, on charges of cruelty and misgovernment. His heart was broken at such ingratitude; but in 1502 he made a fourth voyage, which proved to be his last. This time he coasted along the shores of Honduras, in Central America.

Columbus could not rid himself of the idea that he had reached Asia, and everywhere he looked for the rich kingdoms described by Marco Polo, and for the Spice Islands from which the Portuguese were now drawing such great wealth. His last days were clouded with disappointment. He died in Spain in the year 1506. Thirty-six years later his bones were carried to one of the islands which he had discovered, and buried in the cathedral of San Domingo. In 1898 his remains were once more moved; and they now lie in the city of Seville, Spain.

329. What He Accomplished. He had failed to find the ocean route to India, but he had accomplished something

very much greater. He had discovered a New World, in which men were to find refuge from the misgovernment and persecutions of the Old World, and where all that was best in European civilization was to be transplanted and grow to heights which as yet were undreamed of.

Topics for Review and Search

1. Locate the places discovered by Columbus.
2. What were Queen Isabella's reasons for helping Columbus?
3. Why was Columbus disappointed with his discoveries?
4. Read Columbus' own letter describing his first voyage to the West. (Hart, *Source Readers in American History*, I, p. 2.)

CHAPTER XXXVI

THE SUCCESSORS TO COLUMBUS

Points to Be Noted

Meaning of the story about the egg; why men continued to sail westward.

How John Cabot discovered North America; why there was so little interest in his discoveries; their importance.

Increased knowledge of the New World; how America was named.

Balboa's discovery of the Pacific Ocean; what men searched for after that.

Magellan's voyage; where he found a passage to the Pacific; difficulties encountered; his death; how his followers returned to Europe; what they had accomplished.

330. Columbus and the Egg. There is a story that, at one time, some jealous persons were trying to belittle Columbus' achievements by saying that anyone could have sailed across the Atlantic and discovered the New World. By way of answer, Columbus picked up an egg and asked whether any of them could make it stand on end. All tried, one after another, and all failed. Then Columbus struck the egg lightly against the top of the table, crushing the shell slightly; and behold! it stood firmly on its end. He meant to show by this that it was easy enough for others to go to the New World after he had once shown them how.

331. John Cabot Discovers North America (1497). The motive which sent men over the western seas was still the desire to reach the East Indies. In 1497 there was an Italian seaman, named John Cabot, living in the city of Bristol, England. He was a native of Columbus' own city of Genoa, but for a number of years he had been a citizen of Venice. There he had learned a great deal about the

spice trade, and perhaps even then he thought of the possibility of reaching India by sailing westward.

At all events, the news of the discoveries which Columbus was making in the West led him to ask the English king to send him on a voyage of discovery in those regions. The king did so, and in May, 1497, Cabot set sail, with one small ship and only eighteen men. In order not to trespass on the regions claimed by Portugal and Spain, he turned his vessel toward the northwest. After a short voyage he discovered land, which he explored for a distance of about nine hundred miles, and then returned to Bristol. His whole voyage had lasted only about three months. There is no doubt that he discovered the coast of North America, and that he was the first European to look upon the shores of our continent since the days of the old Northmen. Probably the land which he first discovered was Cape Breton Island, and that neighboring island which we still mark on our maps as "New-found-land."

332. Results of His Discoveries. The next year Cabot was again sent out, this time with five vessels. On this voyage he seems to have followed the coast down to the latitude of South Carolina, if not somewhat farther. What became of him after this we do not know. He left no written account of his voyages, and the English do not seem to have been very much interested in them at the time. If he had actually succeeded in reaching Asia, of course it would have been different. But there was little to draw men at that time to the cold and savage coasts which Cabot first discovered, and farther south there was danger of conflict with the great power of Spain.

Cabot's discoveries became later the ground on which England claimed possession of the coast of what is now the United States. Nothing, however, was done at this time to follow up his discoveries. The only immediate result was

that they opened up a new fishing ground for Europe, to which French and English fishing vessels soon began to go every year in considerable numbers.

333. Further Explorations. In the next few years a number of captains—commanding Spanish, Portuguese, and French expeditions—explored the coasts of the New World. For more than three thousand miles, the coast of South America was traced, in addition to the explorations along the coast of North and Central America. Gradually the extent and outlines of the new lands began to take shape before the eyes of Europe. Before the time of Columbus' death, men were questioning whether, after all, these vast lands could be—as was at first thought—a part of the continent of Asia.

334. The Naming of America. Did you ever stop to wonder why the New World was named "America," instead of being called "Columbia," after its real discoverer?

Americus Vespucius was an Italian seaman and chart-maker who accompanied several of the Spanish and Portuguese expeditions to Central and South America. After his return he published some letters in Latin, describing the lands which he had visited. As he was rather vain and wanted the credit for himself, he did not give the names of the commanders under whom he had sailed. His letters were printed over and over again, and were read all over Europe before the first account in Latin of Columbus' voyages appeared. The result was that many people outside of Spain and Portugal got the impression that Vespucius was the real discoverer of the lands which he described.

One of these letters fell into the hands of a German professor of geography, who published it as a part of a work on geography which he had written. In this he said: "Europe, Asia, and Africa have now been more widely ex-

plored, and another fourth part of the globe has been discovered by Americus Vespucius; so I do not see why anyone should rightly object to calling it 'America,' after its discoverer Americus." This name was adopted by the map makers, and before the truth of the matter was known it was so firmly fixed in use that it was impossible to change it. Another injustice was thus added to the many which Columbus suffered.

335. Balboa Discovers the Pacific (1513). Up to this time no one had discovered the great ocean which washes the western shores of the continents of America. This next important step in advancing our knowledge of the New World was taken by a Spaniard named Balboa. He was a man of great courage and resourcefulness, who had gone as a planter to Hayti. Here he got so deeply in debt that he resolved to go on an expedition which was being fitted out for the mainland. To escape his creditors he was obliged to have himself nailed up in a barrel, and put on board with the provisions. Under his direction a settlement was made on the eastern shore of the isthmus of Panama. He made friends with the Indians, and from them learned that there was another great sea lying just across the mountains.

BALBOA TAKING POSSESSION OF THE PACIFIC

He determined to see this, and in 1513 he set out with a picked body of Spaniards and some Indian guides. The way through the tropical forests and tangled swamps was incredibly hard. At last the little party reached the crest of the mountains, from which the Pacific Ocean could be

seen glimmering in the distance. Four days later they reached the coast. There, when the tide came in over the sands, Balboa advanced into the water, and with drawn sword took possession of the "South Sea" for his master, the king of Spain.

336. The Search for a Passage to the South Sea. A new impulse was now given to the movement to reach the Indies by sailing to the west. The way was much longer than Columbus had supposed, but if a passage through the barrier of America could be found, the project was not impossible. For years men searched hopefully to find some hidden strait or river-passage which might lead them through to this newly discovered "South Sea." At one time the English thought that Chesapeake Bay and the Potomac River might offer such a passage; at another the French hoped to find it in the St. Lawrence River; at another the Dutch had similar hopes of the Hudson. But all these hopes were vain. As we now know, there is no natural passage, though the United States has made an artificial one by digging the Panama Canal. Other hopes centered on finding a way around the barrier of America. This was the reason for the long explorations in the Arctic regions, to find a "Northwest Passage" through the lands of ice and snow to the regions of spice beyond.

337. Voyage of Magellan (1519). Long before these hopes were finally given up, the Spaniards had found a passage at the southern extremity of South America. A Portuguese captain named Magellan was its discoverer. Setting out from Spain, in 1519, with five small vessels, he sailed down the coast of South America until the storms and cold of the southern hemisphere drove him into winter quarters. A mutiny headed by three of his captains was put down by force. When spring came he continued his voyage, and at last discovered the strait which still bears his name.

But Magellan's difficulties were far from being over. For thirty-eight days he battled with the dangers of this difficult strait. One of his vessels had already been wrecked, and during this time another stole away and returned to Spain. At last the passage through the strait was completed, and the vessels entered the South Sea, to which Magellan gave the name of the "Peaceful" or "Pacific" Ocean.

FERDINAND MAGELLAN

Magellan did not know that this sea was twice as wide as the Atlantic or the Indian Ocean. For weeks and weeks he sailed on and on. The provisions began to give out, and the drinking water turned thick and yellow. Ninety-three days passed before he found a group of inhabited islands, which he named the Ladrones. Here the ships took on food and fresh water, and again set sail. One week later Magellan discovered the Philippine Islands, which thenceforth (until taken by the United States in 1898) belonged to Spain. Here he himself was slain, in battle with the natives.

338. The World Circumnavigated. The survivors, after burning one of their three vessels, continued the voyage. After many dangers, they at last reached the coveted Spice Islands, and took on a heavy cargo of cloves. But again one of their vessels became leaky, and had to be left behind. With the one vessel that was left, they dauntlessly continued the journey, returning to Europe by the path of the Portuguese, around the Cape of Good Hope. Contrary winds, heavy seas, sickness, and starvation beset them on

the way. But in spite of all, the survivors of the expedition at last arrived safely in Spain.

They had been gone three years, and only a handful of those who had set out came back home. They had the satisfaction of knowing, however, that they were the first of mankind who had ever sailed completely around the world, and that they had proved beyond question not only that the earth *is* round, but that it is possible to reach the East by sailing west. An American historian says: "The voyage thus ended was doubtless the greatest feat of navigation that has ever been performed, and nothing can be imagined that would surpass it except a journey to some other planet."*

Topics for Review and Search

1. Why was John Cabot's first voyage shorter than the first voyage of Columbus?
2. What canal has shortened the eastern water route to India?
3. What great geographical discoveries have been made in recent years?
4. Rule a sheet of paper into three columns. Head these respectively—Explorers, Discoveries, Dates. Fill in the table, using this and the two preceding chapters for material.

*Fiske, *Discovery of America*, II, p. 210.

CHAPTER XXXVII

SPANISH CONQUESTS IN AMERICA

Points to Be Noted

When and why Cortes went to Mexico; circumstances in his favor; what the natives thought of him; how he overcame opposition.

Appearance of the City of Mexico; Aztec resistance; conquest of the city; results of the conquest of Mexico.

Spanish conquests in South America; how Pizarro conquered Peru.

Attempts within the territory of the United States; Ponce de Leon's discovery of Florida; why Coronado led an expedition northward; what he discovered; De Soto's wanderings; his discovery of the Mississippi River.

What the Spaniards were seeking; character of the Spaniards in America; how slavery was introduced; work of Las Casas; the religious motive of the Spaniards; what the monks did for the Indians; results of Spanish conquests.

339. Cortes Leads an Expedition to Mexico (1519). In the same year that Magellan sailed from Spain on his great voyage, a Spanish expedition left Cuba for the mainland. This expedition was to prove as remarkable in the history of conquests as Magellan's is in the history of sea-voyaging. It was led by Hernando Cortes, and its object was the conquest of Mexico.

AZTEC CALENDAR STONE

Twenty-five years had gone by since Columbus had first discovered the New World. In all that time no trace had been found of the rich, civilized countries which Marco Polo had described,

and for which men were looking. Then, in 1517, Yucatan was discovered, and in 1518 Mexico. Here for the first time the explorers found towns with paved streets, temples with rich carvings and sculptured idols, and peoples with gayly colored garments and some knowledge of the arts of civilization. Gold and silver were plentiful, too, to a degree hitherto unknown in the New World. The governor of Cuba resolved, therefore, to follow up these discoveries at once. The result was the preparation of an expedition of eleven ships, six hundred men, and a dozen horses, with Cortes at its head.

FAIR GOD OF THE MEXICANS
From an old Mexican sculpture

340. Circumstances Favoring Cortes. Cortes landed in Mexico in March, 1519. He was an extraordinary man, as courageous, persevering, and resourceful as Magellan himself. In order that he might use his whole force, and also that he might prevent any possibility of drawing back, he sank all his ships, so that his men must press forward to victory or perish. Three circumstances especially favored his expedition. At the very start he had the good fortune to

rescue a Spaniard who had been wrecked on those shores several years before, and who had gained a knowledge of some of the Mexican languages. In the second place, Cortes won the love of a beautiful Mexican princess, who was given him by one of the chieftains as a slave. She quickly learned Spanish, and her devotion to him, her knowledge of the native languages and of the country, proved of the greatest service to the success of the expedition.

A third stroke of fortune was that a Mexican tradition told of a fair-skinned god who had once ruled over that land, and then had been driven out over the seas to the eastward by a cruel, bloody-minded deity, who demanded human sacrifices. For many generations the Mexicans had believed that in due time this Fair God would return, with white-faced companions like himself, and that then human sacrifices would cease and a wise and mild rule would be restored.

341. Cortes' Reception by the Natives. When, therefore, it was reported that white-faced strangers with heavy beards had come, "in towers which moved hither and thither upon the sea," and that some of the strangers rode frightful beasts (horses) such as had never been seen before, and that they employed weapons (guns) which shot forth fire and made a loud noise, it was supposed that it was the Fair God himself who had returned. The natives were glad to be released from the yoke of the cruel rulers who dwelt in the city of Mexico, and who levied upon them heavy tribute of money and human victims.

342. The March Inland. After laying the foundations of Vera Cruz, Cortes started inland. It was a wonderful march which now began! The idols in the temples were overthrown, the victims who were held for sacrifice were set free, and the hostile chiefs were made prisoners. Not until the Spaniards had marched two-thirds of the distance to the capital was there any serious fighting. Then a fierce people,

who were enemies of the rulers of Mexico, resolved to attack the newcomers and test whether they were really gods. The army which they drew up numbered 50,000 men. They were armed with bows and stone-tipped arrows, copper-headed lances, and heavy wooden swords which were edged with bits of glass-like stone; they wore tunics of quilted cotton and leather helmets, and carried leather shields. There were scarcely 500 of the Spaniards, but their superior weapons and armor, and, above all, their horses, gave them an easy victory. Hundreds of the natives were slain, while the Spaniards lost only a few men.

These natives then became the firm allies of the Spaniards, and joined them in their march upon the Aztec tribes who ruled Mexico. About seventy miles from the capital, the Aztecs prepared to resist, and planned a treacherous attack. Cortes, however, was warned in time by the Mexican princess who accompanied him. He seized the leaders of the enemy, while his cannon plowed great lanes through the hostile forces and his horsemen charged the flying crowds. Terrible punishment was inflicted on the treacherous chiefs, and Cortes then continued his march.

343. The City of Mexico Taken. Soon the great city of Mexico itself came into view. This was strongly situated on an island in a little lake, like another Venice, and was connected with the neighboring shores by three great causeways of masonry. The Spaniards were amazed at its temples and towers, its white-plastered houses, and floating gardens. "When we beheld," wrote one of their number, "so many cities and towns rising up from the water, and other populous places situated on the neighboring shores, and that causeway, straight as an arrow, which led into the capital, we remained astonished, and said to one another that it appeared like the enchanted castles which they tell of in the books of chivalry."

Montezuma, the priest-king of the Aztecs, attempted no resistance, and the Spaniards entered his city in November, 1519. To guard against attack, Cortes promptly seized the king, and kept him as his prisoner and guest during the winter which followed. When a great expedition of eighteen ships and 1200 men was sent by the governor of Cuba to recall Cortes, on the ground of disobedience, he skillfully persuaded the newcomers to join his command.

344. Cortes Overcomes Aztec Resistance. It was well that Cortes had these reënforcements, for in the next summer the long-delayed resistance began. Montezuma was deposed and a new ruler was set up in his place. From the temples, the pyramids of sacrifice, and the housetops the Spaniards were fiercely attacked, and were soon obliged to withdraw from the city. In a terrible night retreat across the causeway, they lost more than two-thirds of their number, and the next day they beheld with horror their captured companions offered in sacrifice to the Aztec war god.

Not once, however, did Cortes waver. His native allies were kept loyal by a great victory gained over some who deserted him. Then began the slow work of reconquering the hostile capital. Boats were built, and in April, 1521, siege was laid to the island city. The Aztecs fought desperately, but in August their city fell, after its canals and footways had been heaped with the slain.

345. Spain Governs Mexico. Next came the work of rebuilding the city, securing the submission of the whole country, and establishing a government over it, under the name of "New Spain." The conquest was slowly pushed westward, and the peninsula of Lower California was discovered. The old idol-worship, with its cruel human sacrifices, was abolished, and patient and devoted monks began to convert the Indians to Christianity. In this way was established the first great colony of Spain on the continent

of America; and the vast quantities of Mexican gold and silver which poured into the coffers of the king soon spurred Spain on to other attempts at conquest.

346. Conquest of Peru (1531). We cannot go at length into the story of the conquest of Peru, in South America. The people who lived there were even richer in gold and silver than the Aztecs, and they had a similar civilization. In 1531 a Spaniard named Pizarro led a force of 200 men and fifty horses from Panama into Peru. The conquest was made easy by a civil war which was going on between two rival claimants for the throne. Again the Spaniards were taken for gods. Both claimants to the throne perished, and the Spaniards succeeded in seizing the country. Civil war broke out between different leaders of the Spaniards, and for a long time there were petty conflicts with the natives. In the end Peru became the second great colony of Spain on the American continents; and new streams of gold and silver began to flow into the treasury of the powerful Spanish king. This was followed by the Spanish conquest of almost all of South America except Brazil, which was taken by the Portuguese.

347. Explorations Within Territory of United States. The attempts of the Spaniards to make conquests north of the Gulf of Mexico did not result so favorably. Florida, which was at first supposed to be an island, was discovered by Ponce de Leon in 1513. On a second voyage there, eight years later, he received a wound from the Indians which put an end to his life. Seven years later another attempt was made at exploration, but the party could not find their ships again, and all perished except four. After eight years of wandering and many adventures these four (one of whom was a negro), managed to reach the Spanish settlements founded by Cortes on the Gulf of California. They told wonderful stories of vast herds of "hump-backed cattle"

(buffaloes) which they had seen, and gave glowing reports of rich cities which they had visited. But these were really

INDIAN PUEBLO

only the Indian pueblos, or villages of sun-baked brick, which are still to be found in Arizona and New Mexico.

An explorer named Coronado attempted to find these wonderful cities. He led an expedition from Mexico northward, until he arrived in the very heart of what is now the state of Kansas. Nowhere could he find any cities except the Indian pueblos; but he did discover the Grand Canyon of the Colorado River, and the vast grass-covered plains which lie west of the Mississippi River.

348. De Soto Discovers the Mississippi River. Meanwhile one of Pizarro's companions, named De Soto, had set out from Spain with an expedition to explore the lands west of Florida. Somewhere in that region, it was reported, was "the richest country in the world"; and this land De Soto was resolved to find and to conquer. He landed (1539) in what is now Tampa Bay, in Florida, with 600 men and over 200 horses. The Indians proved hostile, and since no gold or rich cities were there to be found, De Soto turned elsewhere. At one place they met with a white man—a Span-

iard—who had been taken captive by the Indians, and had lived so long among them as a slave that he had almost forgotten his native tongue. He proved valuable to De Soto as an interpreter. During three years De Soto and his men wandered through what are now the states of Georgia, Alabama, and Mississippi. Captured Indians were bound with collars and chains of iron, and forced to do all the heavy labor. Those who refused to work or who tried to escape were shot.

In April, 1541, De Soto made his greatest discovery, when he reached the wide, muddy stream of the Mississippi River. He crossed to the western bank of the river, and marched into Arkansas; but, go where he would, nowhere could he find the gold and silver which he sought. Worn out with fever and hard traveling, De Soto died in 1542. To prevent the Indians from finding his body, it was sunk in the great river which he had discovered. After some further explorations, the survivors of the expedition built boats and floated down the Mississippi, and then coasted westward until they reached Spanish settlements. Cruel and merciless though these men were, they showed courage and perseverance, and their expedition helped to make known the land which is now the southern part of the United States.

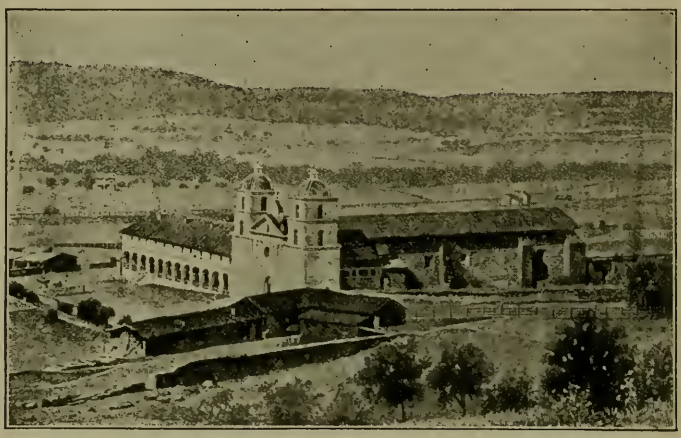
349. What the Spaniards Sought. The stories of Cortes, Pizarro, and De Soto help us to understand what it was that the Spaniards sought in the New World. Generally they did not wish to establish colonies, as we understand the term—that is, they did not come to America to clear the wilderness and build up homes for themselves and their families by their own hard labor. Instead, they sought treasures of gold and silver which they might take back with them to Spain. They would endure untold hardships and face incredible dangers to secure these, but they thought it beneath their dignity to work with their hands.

350. They Introduce Slavery. Of course those who came to America were mostly the greedy, lawless adventurers who always flock to mining towns and other frontier places. But even the better class, who established plantations in the islands of the West Indies, and who opened up mines there and elsewhere, did not themselves do the work. They introduced the cruel practice of enslaving the Indians, and making them work for them. And when the Indians proved unsuited to this, and sickened and died under the unaccustomed labor and the cruel treatment of their masters, black people from Africa were brought to America to take their places. In this way the curse of negro slavery was fastened upon the land, to last until ended by our Civil War.

The introduction of slavery did not take place without some protest. The government at home again and again declared that the Indians were free men. Some of the priests, too, were very active in fighting these cruel evils. One who particularly opposed slavery was a great and good monk named Las Casas. He spent a long life in combating this evil, preaching that men endangered their own souls by holding other men in slavery. His efforts did much to end the enslavement of the Indians, and to keep down the numbers of African slaves and to improve their condition. But he could not end slavery itself, for the self-interest of the planters was against him.

351. Spanish Missions. We must not get the impression, however, that the Spaniards were only treasure-seekers and slave-masters. No people of that time were more devoutly religious than they, and one of the great objects of their explorations and settlements was undoubtedly to convert the heathen. This was one of the motives of Columbus, and also of Magellan. Wherever the Spaniards formed settlements, therefore, one of their first cares was to teach the Christian religion to the natives.

The Franciscan and Dominican friars, who were a special kind of monks, took the lead in this work; and, after the



SPANISH MISSION OF SANTA BARBARA (CALIFORNIA)

middle of the sixteenth century, the Jesuits took up the task. This was done chiefly by the founding of "mission" villages. Two or more friars would settle among the Indians, build a church and a school, and begin to teach the natives the simple truths of the Christian religion, as it was practiced in the Catholic Church. They also taught the more promising of their pupils to read and write, and trained them in habits of peaceful industry and moral living. In some places industrial schools were established, where the Indians were taught to be tailors, carpenters, blacksmiths, and shoemakers. Soon each mission village came to be a community of simple farmers and workmen. From Peru to California this work went on, and the solid masonry remains of these mission buildings may still be found even in our own land. A hundred years before Harvard College was founded by the Puritans in Massachusetts, colleges and universities were established by the Spaniards in Mexico and in Peru;

and there also the first printing presses in America were set up. This work of educating and making Christians of the natives was of course much easier in Mexico and Peru, because these peoples were more civilized than were the Indians who dwelt farther north. It was also helped by the fact that many of the Spaniards married Indian wives. The result was that the Indians were not driven out as they were in the regions settled by the English, but dwelt alongside the white race. Today, all through Spanish America, the common people generally are of mixed Spanish and Indian descent.

If the Spanish conquest brought much suffering and hardship to the natives, let us not forget that it brought also some of the blessings of civilization, and that, on the whole, the good which it wrought was probably greater than the evil.

Topics for Review and Search

1. Find out more about the Aztecs in Mexico.
2. Where did the natives of Mexico and Peru get their vast store of gold and silver?
3. Why were the Spaniards less successful in the North than in the South?
4. In what countries of North and South America is the Spanish language still spoken?

CHAPTER XXXVIII

ENGLAND IN THE DAYS OF ELIZABETH

Points to Be Noted

What prevented Spain from gaining all America.

Growth of England since the Crusades; her two great wars.

The Reformation in religion; Martin Luther; Calvin; positions taken by Spain and England.

Early years of Elizabeth; dangers after she became queen; her rival; by whom supported; how Elizabeth was freed from this danger.

Loyalty of the English to Elizabeth; Sir Walter Raleigh.

Signs of improvement in England; agriculture; manufactures; commerce.

English sailors attack Spain in the New World; Sir Francis Drake; effects of his voyage around the world.

English houses; growth in comfort; changes in dress; masques and pageants; William Shakespeare.

352. Why All America Did Not Become Spanish. If we look at the situation in America as it was in 1550—that is, about sixty years after Columbus discovered the New World—we see that Spain had seemingly outdistanced all her rivals. By an agreement arranged by the Pope, Portugal undertook to confine her efforts to those parts of the world which lay to the east of a north and south line drawn through the middle of Brazil. In return Spain agreed not to trespass in the region of the Portuguese discoveries in the East Indies. The only rivalry which it seemed necessary to fear was thus disposed of. Spain might well look forward to the completion of what she had already carried so far—namely, the peaceful occupation by her subjects of practically the whole of North and South America.

What was it that prevented the accomplishment of this, and gave to other nations, especially France and England, the best parts of North America? The answer is to be

found chiefly in two facts—first, the gradual awakening of the other nations to a consciousness of the opportunities which they were letting slip in America; and second, the rise in Europe of political and religious quarrels which tied the hands of Spain, so that she was unable to prevent the settlement of other nations in regions which she claimed.

England was the land which accomplished most in this way, so we may begin our account by considering her position at this time.

353. England Since the Crusades. In the period since the close of the Crusades the growth of England had been hampered by two great wars. The first of these was with France. Even after the loss of Normandy by King John (see p. 168), the English kings continued to possess some lands in the French kingdom. In addition to the troubles caused by this fact, there came a time when the English king claimed to be the rightful king of France, on the ground that he was the nearest heir to the French king who had just died. When the French nobles rejected this claim, a war followed between the two countries which lasted so long that it is called the Hundred Years' War. The English kings did not secure the French crown; instead, they lost the lands which they had long held in France. When this war was barely over, there began a civil war in England over the right to the English crown. This is called the War of the Roses, because one party took the white rose as its badge, and the other the red rose. But in spite of these two wars, England had grown greatly in wealth and in population since the days of King John. Now, under a strong and united government, with an able line of rulers, she was beginning to make her influence felt in the affairs of Europe.

354. Religious Reformation in Europe. But before England had really awakened to the opportunity which she was letting slip in America, there came a great religious change

in Europe, which we call the Reformation. This began in Germany and in Switzerland, but soon spread to many other countries. The chief leader in the movement was a German monk named Martin Luther. He threw off the Pope's authority, and wished to abolish the monasteries, put the church services into the language of the people, and make a number of changes in the doctrine or teachings of the Church. The Pope and other rulers in the Church, however, refused to accept these changes. The result was that the people of Europe were divided into two parties—the Catholics, who held fast to the old Church, and the Protestants, who accepted the changes which Luther and other reformers proposed.

In Switzerland the chief leader of the reformers was John Calvin. In some ways he went further in making changes than Luther did, and he is especially to be remembered as the founder of the Presbyterian Church. Calvin's teaching spread into Holland, into Scotland, and among many of the people of France. It had a great influence also in England, and among the English who settled in America.

355. Spain Heads the Catholic Party. At the time when Luther was preaching his changes, it happened that the Emperor in Germany was Charles V, who was also king of Spain. Charles V was a grandson of Ferdinand and Isabella, and was the most powerful monarch in Europe. But he ruled over so many widely separated lands and was so constantly engaged in wars that he was not able to put down the Protestants in Germany. He was successful, however, in keeping their teachings out of Spain. The people of Spain remained firmly Catholic; and when Charles' son, Philip II, became king, Spain began to take the chief part in opposing Protestants everywhere.

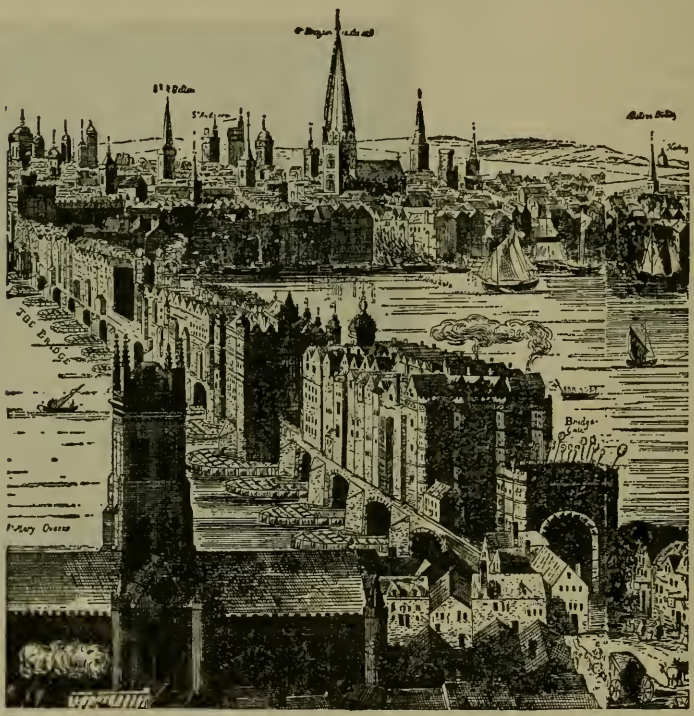
356. England Heads the Protestants. In England, on the other hand, King Henry VIII separated from the Catholic

Church, because the Pope would not grant him a divorce from his queen. When his daughter Mary came to the throne, she restored the Catholic Church in England; and she and her husband, Philip II of Spain, followed the evil practice of that time in burning at the stake a great many persons who refused to accept the Catholic faith. When Mary died without children, her half-sister Elizabeth succeeded her. During Elizabeth's reign not only was Protestantism restored, but England became the chief champion of that cause in Europe. In this way Spain and England came to be the rival heads of opposing religious parties.

QUEEN ELIZABETH
Note the elaborate costume and many jewels

357. Queen Elizabeth of England (1558-1603). Elizabeth had seen much trouble and passed through many dangers while she was still a girl. Her mother, whom Henry VIII married after he had divorced his first wife, had later been put to death by that cruel tyrant. Elizabeth was early surrounded by Protestant influences; and alternately in favor with her father, or out of favor, according to his religious policy at the moment. Her half-sister Mary disliked her because of the trouble between their mothers, and at one time Mary's Spanish advisers strongly urged that Elizabeth should be put to death. Even after she had be-

come queen her position was not at first secure. A great number of Englishmen still clung to the Catholic religion, and there were many plots to dethrone her, and even to kill her, in order that the old religion might be restored. Also



LONDON BRIDGE IN THE DAYS OF ELIZABETH

Notice the houses built on the bridge, also the heads of executed rebels and criminals over the bridge gate

all through the early part of her reign there was the danger that Spain might aid these plots, by leading an army to invade England, and set a Catholic ruler in her place.

358. Claims of Mary, Queen of Scots. Catholics said that Henry VIII's marriage to Elizabeth's mother was not a real marriage, because Henry's divorce from his first wife

was not lawful. If they were right, Elizabeth had no claim to the crown, and it ought to go to the next heir. This was Mary Stuart, queen of Scotland; and since she was a good Catholic, most of the plots were for the purpose of seating her on the throne of England.

So long as the queen of Scots lived, therefore, Elizabeth's throne, and possibly her life, were in danger. Fortunately for Elizabeth, at the end of ten years a rebellion broke out against Mary in Scotland, and she was obliged to flee into England. There Elizabeth kept her in captivity for eighteen years, but still the plotting continued. At one time Mary sent this message to the Spanish ambassador in England:

"Tell your master that, if he will help me, I shall be queen of England in three months, and the Catholic religion shall be restored throughout the land."

359. Her Execution. For many years Parliament had been urging Elizabeth to have Mary put to death. At last, when a new plot was discovered, Elizabeth yielded, and the queen of the Scots was brought to trial. She was condemned to death, and after some hesitation Elizabeth signed the death warrant. The Scottish queen went to her execution with the courage of a martyr.

"Cease to lament," said she to one of her attendants, "for you shall now see a final end to Mary Stuart's troubles. I pray you take this message when you go—that I die true to my religion and to Scotland."

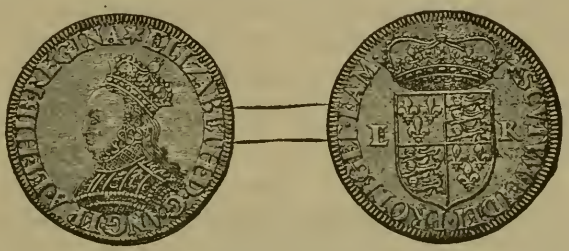
360. Elizabeth Freed from Danger. The death of the queen of the Scots freed Elizabeth from the danger of plots at home, although (as we shall see in a later chapter) she had still to face a formidable attempt by Spain to conquer England. Henceforth her subjects supported her loyally, for however much they differed about religious questions, none of them wished to see the country ruled by foreigners. They saw in their queen, too, the representative of the

rising greatness and prosperity of England. The fact that she was a woman, and unmarried, also caused many of the younger nobles and gentlemen to attach themselves to her cause with chivalrous devotion.

361. Sir Walter Raleigh. Sir Walter Raleigh, who was to play an important part in the founding of the first English colonies in America, was one of the young men who attached themselves to Elizabeth's court. He was born near the sea, in the western part of England, and as a boy was fond of the company of sailors, and of reading all the books of voyages on which he could lay his hands. When he became a man he entered the queen's service as a soldier. There is a story told of the way in which he first attracted the notice and won the favor of Elizabeth. She was walking with her ladies one day when they came to a muddy place in the road. The queen hesitated to go on, as she disliked to soil her shoes. Raleigh, who happened to be there, instantly took off his new plush cloak and spread it over the muddy place for the queen to walk on. Elizabeth was pleased with his politeness and readiness of wit, as well as with his handsome appearance, and she rewarded him with several appointments about her court. From being a poor gentleman, he soon became a knight and one of the most wealthy of the courtiers. But though it was his pleasant manners which first won him the queen's favor, it was only the stout heart and sound head which he showed in her service that enabled him to keep it.

362. England Strong and Prosperous. By Elizabeth's time the Middle Ages were past, and life and thought were everyway more free. England was like a young man just coming into the fullness of his vigor and strength. Everywhere there was energy and activity such as had never been seen before. The result was that England increased greatly in population, prosperity, and wealth. Agriculture was so much im-

proved that it was said one acre produced as much under the new methods of farming as two had produced under the old. Manufactures grew rapidly, especially the spinning of yarn, and the weaving and dyeing of woolen cloth; but the work was still done by hand, in the cottages of the people, and not (as is now the case) in great factories with steam-driven machinery.



GOLD COIN OF ELIZABETH

Shows the head of the queen on one side, and on the other the arms of England (three lions) "quartered" with the lilies (fleur-de-lis) of France

The increase in shipping and commerce was equally great. English fishing vessels had for some time made distant voyages, even to the cod-fishing "banks" of Newfoundland. Now English merchant ships began to take a large part in the carrying of goods of all sorts between different parts of the world. Just at this time the great trading city of Antwerp, in Belgium, was almost destroyed in a war with the Spaniards; and it is said that a third of the merchants and manufacturers of the ruined city found new homes on the banks of the River Thames. London now became, in its turn, the greatest trading city in the world. The spices, cotton, and silks of India, the gold and sugar of the New World, the timber and fish from the Baltic Sea, were there exchanged for the woolen cloths and other manufactures of England. English merchants became the most energetic and enterprising, and English sailors and sea-captains the most daring and skillful, in all the world.

363. English Sailors Attack Spain. It was not to be expected that merchants and sailors as enterprising as these would long permit Spain to enjoy the sole right of settling and trading in America. They soon began to cross the Atlantic and to trade wherever they liked. When the Spaniards opposed them, the English fought with them, and sometimes even captured the ships in which Spain was bringing home the treasures of gold and silver from the mines of Mexico and Peru. Many of these bold English sea-captains, it must be confessed, were little better than pirates. In addition to fighting the Spaniards, they did not hesitate to kidnap slaves on the African coast, and to sell them to the colonists of Spain in the New World.

364. Voyages of Sir Francis Drake. Sir Francis Drake was a captain of a different sort. He had early suffered injuries from the Spaniards, and he devoted his life to securing revenge. In a voyage which he made to Panama, he climbed a tree on a mountain ridge, from which he could see the South Sea which Balboa had discovered and Magellan had sailed upon; and he made a vow that he too would "sail once in an English ship in that sea." With this object, Drake set out in 1577 with five small vessels. Two of his ships had to be abandoned as unseaworthy, off the coast of Brazil. A third was wrecked in a furious storm, which they met after passing through the Strait of Magellan. A fourth was separated from Drake's vessel by the same cause, and returned without him. With the single ship which was left, Drake sailed up the western coast of South America, plundering Spanish towns, capturing treasure vessels, and gaining an enormous amount of booty. At one place, where they landed for water, they "lighted on a Spaniard who lay asleep, and had lying by him thirteen bars of silver." "We took the silver," says this account, "and left the man." The Spaniards were furious at such

attacks, but Englishmen gloried in what Drake had done. Elizabeth showed her great captain as much favor as she could without provoking Spain to open warfare. After Drake was "sufficiently satisfied and revenged," he prepared to return home. To sail back by the way he had come would be dangerous, both because of the storms on that route and because the Spaniards would be looking for him. So Drake turned northward, and searched for some such passage through North America to the Atlantic as men then expected to find. He did not find this, but he did discover the coast of California. In the end, he resolved to return by Magellan's route across the Pacific and around the Cape

DRAKE'S SHIP
It was in this ship that he voyaged around the world

of Good Hope. In the Spice Islands they took on as much cloves and pepper as their ship could carry. Nearly three years after he had set out, Drake landed in England, bringing with him rich stores of gold, silver, silk, pearls, precious stones, and spices. He was the first Englishman to sail around the globe.

365. Improvements in English Houses. The wealth which English adventurers and traders were gaining helped to produce a great change in English ways of living. Rude farmhouses began to give place to fine dwellings of brick and stone. Chimneys, which were unknown in the early Middle Ages, were introduced, and the smoke from fires no longer blackened the ceilings and blinded the inmates while seeking an outlet through door or window. The windows were now filled with sashes of glass, instead of being merely closed in cold weather with heavy wooden shutters, or covered over with semi-transparent sheets of oiled paper. Dwellings thus became lighter and warmer in the dark days of winter. In earlier times the floors were covered with layers of rushes gathered by the river side, and these became filthy and foul smelling before the winter was over, from the bones and other refuse dropped among them. Now floors began to be covered with rugs and carpets, and the result was much more healthful living. Dishes of pewter, and, among the nobles, even of silver and gold, began to take the place of the earlier wooden and horn utensils. Meat was eaten more, and salt fish a great deal less, than had hitherto been the case. In the Middle Ages, it was often considered enough if one merely succeeded in *living,* but now people began to demand *comfort* as well.

366. Wealth and Display of the Nobles. The life of the nobles also was greatly changed. The War of the Roses had weakened their political power, and now they gave up their feudal manner of living. The great households, in which the lords dined with their dependents in the large halls, were broken up. Thenceforth the lord and his family spent their time indoors in what was called the "withdrawing-room," whence comes our "drawing-room"—that is, the sitting-room or parlor. The gloomy castles, with their drawbridges, keeps, and battlemented walls, were abandoned for

airier, lighter, more comfortable buildings. The new wealth led also to more lavish display in dress; and a love of display and of color which today is unknown was shown in the dress of the men. Slashed velvets, ruffs, and silken hose, with a profusion of jewels and laces, were the ordinary wear of the queen's courtiers. Elizabeth herself was especially vain and extravagant in dress, and it is said that she had 3000 gowns of strange fashion, and eighty wigs of different colors.

367. Masques and Pageants. Masques and pageants, which helped to develop modern stage-plays, were a prominent feature of the court life. An account of the reception which the earl of Leicester gave the queen, when she visited him

TRAVELING IN STATE IN ELIZABETH'S TIME

at his castle of Kenilworth, will help us to understand what these were. As Elizabeth approached the castle, with her train of ladies and more than four hundred attendants and servants, in the twilight of a summer evening, she was greeted with fireworks, the discharge of cannon, and loud outbursts of music. The porter, a huge man with a great club, at first pretended to forbid their entrance; but, upon seeing the queen, he dropped his club, humbly presented her with his keys, and bade her welcome. As she crossed the bridge over a little lake, a raft approached which was made up to represent a floating island. This was surrounded by sea-horses, on which were mounted persons who represented mythical water-deities. A beautiful woman, dressed like a queen, stepped forth and represented herself to be

the famous Lady of the Lake, renowned in the stories of King Arthur. She greeted the queen, and surrendered the castle and all its possessions to her. Elizabeth remained at Kenilworth for seventeen days; and every morning, to feed the great company, ten oxen were slaughtered, and to give her people drink, sixteen hogsheads of wine were opened, and forty hogsheads of beer. William Shakespeare, the great English play-writer, lived not far from Kenilworth; and perhaps he was among the crowds who came from miles around to see the spectacles, and he may have gained there some of the ideas which he later employed in the scenes represented in his plays.

All this wealth and splendor testifies to the energy and activity of the English people of that time. They had long been great travelers, having engaged much in pilgrimages and foreign wars. Now their energies were to be centered on commerce and maritime adventures, and these were to lead them to the founding of colonies as rivals to Spain in the New World.

Topics for Review and Search

1. Make a list of the things which prepared the English to compete with Spain in the New World.
2. Find out more about Martin Luther and the Reformation in religion.
3. Did Elizabeth do right in putting Mary Stuart to death? Give your reasons.
4. Read Sir Walter Scott's account of Raleigh's first interview with Elizabeth. (*Kenilworth,* ch. xv.)
5. Locate on the map the places visited by Sir Francis Drake in his voyage around the world.
6. Read Scott's account of Elizabeth's visit to Kenilworth. (*Kenilworth,* ch. xxx.)
7. Find out more about William Shakespeare and his works.

CHAPTER XXXIX

FRANCE IN THE NEW WORLD

Points to Be Noted

Scene of French and Spanish rivalry in Europe; its outcome; extent of the possessions of Charles V; effect on Spanish colonization.

Character of the French king; the great hero of the war; Bayard's training; his deeds; his death.

Why King Francis turned to America; Verrazano's voyage; date; Cartier's four expeditions; what he discovered; what he sought.

Settlement of Canada; exploration of the Northwest.

La Salle's exploration of the Mississippi; results.

Conflicts between French and English; loss of French empire.

368. French Rivalry with Spain. France also entered into rivalry with Spain, both in the Old World and in the New. The quarrel began over power in Italy, which since the downfall of the Roman rule had been divided into a number of warring states. It was largely, indeed, because Charles V was so much occupied with his wars there that he was not able to put down the religious Reformation in Germany. The outcome of these wars was that Spain secured the island of Sicily and a large part of the Italian peninsula itself. These territories, added to the kingdom of Spain, the Netherlands, Germany, and the Spanish possessions in the New World, made Charles V one of the greatest monarchs that the world had ever seen. But, instead of strengthening Spain in its work of colonizing, these great possessions in Europe weakened her. The jealousy of all the nations of Europe was now aroused toward her, and she was obliged to waste the treasures of Mexico and Peru in ceaseless warfare at home.

369. Bayard, the French Hero. Francis I, the French king, was the chief contestant with Charles V for the possession of Italy. He was an able king, and fond of literature and

art; but, as a wise Frenchman said, he "did everything by fits and starts." The great hero of the war on the French side, therefore, was not the king himself, but a French nobleman named Bayard.

BAYARD
From an old engraving

Although feudalism and knighthood were now disappearing with the increased use of gunpowder, Bayard is renowned as the ideal knight, "without fear and without reproach." For nearly two hundred years past, each successive head of his family had died fighting in battle. Bayard had been trained for knighthood in the way described in chapter xxvi. While he was a page he attracted the attention of the French king by his graceful bearing and good manners, and was taken by him to the French court. There he became skilled in tournaments, and in all that pertained to knighthood. When the wars over Italy broke out, he captured a banner in battle, and was rewarded by being made a knight. Shortly afterward, in a battle near Milan, he pursued the enemy so hotly that he followed them into the city, and was taken prisoner; but the duke of Milan was so

pleased with his bravery that he set him free without a ransom. At another time, when thirteen Germans challenged thirteen Frenchmen to meet them in battle, Bayard was one of the French champions, and his heroism won the victory for his side. At still another time, he held a bridge single-handed against two hundred Spaniards.

Bayard served all through these Italian wars, and was several times wounded. When Francis I became king, and

FRENCH BATTLE IN ITALY
From a sculpture of that time; notice the cannon in the background

won a great battle near Milan, he too wished to be made a knight, and said:

"Bayard, my friend, I wish to receive knighthood from your hands, for you are rightfully held to be the greatest knight living."

But Bayard was not merely a brave warrior; he was an able and painstaking general as well. When fortune turned against Francis I, and France was threatened with invasion, Bayard with only 1000 men held a poorly fortified town on the French border against the attacks of 35,000 soldiers of Charles V. All France rang with praise of this deed, and the French government publicly thanked Bayard, calling him "the saviour of his country." He lived only three years after this, dying as the result of a wound received from a musket ball.

370. King Francis Turns to the New World. Shortly before Bayard died, the French king began to turn his thoughts to the New World, where Spain was winning unhampered such vast territories. For twenty-five years the hardy Norman fishermen had been sending their fishing smacks to the "banks" of Newfoundland, but up to this time the French had taken no part in voyages of exploration and discovery. Now an Italian sea-captain named Verrazano brought to King Francis rich treasures which he had taken out of some captured Spanish ships from America. On seeing these the French king exclaimed, in amazement: "The Emperor can carry on war against me by means of the riches which he draws from the West Indies alone!" He resolved to seek a share in the land from which these riches came. When told of the agreement, approved by the Pope, by which Spain and Portugal had divided the unknown world between them, he said:

"By what right do they monopolize the earth? Did our first father Adam make them his sole heirs? If so, I should like to see a copy of that will; and until I do, I shall feel at liberty to seize all the land in the New World that I can get."

He appointed Verrazano to command an expedition to that region. Verrazano set sail with one ship and fifty men, in 1524, and explored the American coast from North Carolina to Maine. His was the first ship, apparently, ever to enter the great harbor of New York, where today so many thousand vessels come and go every year.

371. Cartier Explores the St. Lawrence (1534-43). But Francis I was too busy with his wars in Italy to follow up this voyage just then. When he resumed his American plans, ten years later, it was to the region about the cod-fisheries of Newfoundland that his sailors turned their attention. Jacques Cartier, one of the hardy Norman sailors,

was the captain who now led the French expeditions. He made four voyages to America, and his explorations gave the French their title to Canada. On his first voyage he entered the Gulf of St. Lawrence, and explored the coasts of Newfoundland and New Brunswick. On his second voyage he discovered the St. Lawrence River, and ascended it in rowboats as far as where Montreal now stands. He built a fort on the site of Quebec, and spent the winter there, losing twenty-five of his men from sickness and the severity of the weather. It was not, however, until seventy-two years later that a permanent settlement was made there, by a Frenchman named Champlain.

What Cartier sought in his voyages to the St. Lawrence was what many others were seeking in different parts of America at this time—namely, a strait or water passage through the unknown continent to the ocean which was now known to wash its western shores. When he found that his way beyond Montreal was barred by rapids in the St. Lawrence River, he named these "the China Rapids," for he hoped that when they were once passed a way to China might there be found. Rumors of great bodies of water lying not far to the west encouraged the French to persevere in this quest; but when these were reached (by Champlain, in 1615) they proved to be the Great Lakes.

372. Settlement of Canada. By this time the French had found out that Canada did not afford a passage through to the Pacific Ocean, but that it was, nevertheless, a land well worth having, because of the rich fur-trade which could be carried on with the natives. From that time their work of colonization went steadily forward. Quebec was founded in 1608, and Montreal not long afterwards. Farmers, trappers, and fishermen settled along the eastern waterways. Side by side fur-traders and missionary priests pushed their canoes up the rivers and lakes to the west and northwest.

Before the end of that century, trading posts, forts, and missions were established at many important points in the northwest such as Detroit, Sault Ste. Marie, and Mackinac. Then hardy explorers portaged through the wilderness from the rivers flowing into the Great Lakes to those flowing into the Ohio and Mississippi rivers.

373. The French in the Mississippi Valley. One of the most dauntless of these French explorers of the West was Ferdinand La Salle. He determined to trace the course of the Mississippi to its mouth and win for France a vast new empire. After repeated failures, and in spite of treachery and untold hardship, in the midwinter of 1681 he succeeded in crossing the Chicago portage, and reached the Illinois River. This led him finally out upon the waters of the great Mississippi. Down the Mississippi he floated until he reached its outlet into the Gulf of Mexico. At one of the many mouths of the river he erected a cross bearing the arms of France, and took possession of the river and all the lands drained by it, in the name of the French king, Louis XIV.

New Orleans, St. Louis, and other French settlements were soon made. It seemed as if the Mississippi Valley, from the Alleghenies to the Rocky Mountains and from the Gulf to the Great Lakes, together with Canada, was to become French territory, and that French law and custom and speech would prevail there.

But this was not to be. In a later chapter we shall see the beginnings of English settlement on the Atlantic coast of the present United States. English settlers also pushed westward, and so came in conflict with the French. From this and other causes wars between England and France followed, both in America and in Europe. In the end France lost all of her American possessions except a few small islands. Canada became and still remains a part of the

British Empire. And the Mississippi Valley is now one of the most prosperous and progressive sections of our own United States.

Topics for Review and Search

1. Locate on a map the countries ruled over by Charles V.
2. Read stories of King Francis I and of Bayard. (See Pitman, *Stories of Old France,* pages 105-133.)
3. Why were the fishermen among the first to profit by the discovery of America? (Remember the use of fish as food in Catholic countries.)
4. What mistaken idea of the size of North America must Cartier have had? Can you think of anything which helped cause this? (Balboa's exploit.)
5. On a map of the United States find portages between the Great Lakes and the Mississippi Valley.
6. Find reasons why French explorers went northwest instead of southwest from Quebec and Montreal.
7. Read Miss Catherwood's *Story of Tonty.* Tonty was a companion of La Salle.

CHAPTER XL

THE DUTCH REVOLT AGAINST SPAIN

Points to Be Noted

Location of the Netherlands; nature of the land; dikes and windmills; differences between the northern and southern provinces; their prosperity.

Harsh rule of Philip II; the Duke of Alva and the Council of Blood; a heavy tax imposed.

William of Orange; why called "the Silent"; he heads the resistance; "The Beggars"; seizure of a seaport; revolt of the North; Spanish soldiers sack Antwerp; the Catholic provinces join the revolt.

The union broken; northern provinces form the Union of Utrecht; declaration of independence.

Siege of Leyden; murder of William of Orange; continuance of the war; a truce practically ends the struggle.

Importance for Americans of the revolt of the Dutch.

374. The Netherlands. In addition to French and English rivalry, another serious hindrance to Spain's colonizing plans was the revolt of its Dutch subjects. Among the many lands over which Charles V had ruled was the district called the Netherlands. This lay on both sides of the mouth of the River Rhine; and it was called the Netherlands, or "Low Countries," because the land was so low and flat. Much of it, indeed, lay below the level of the sea. Strong embankments, called dikes, stretched for miles along the sea and rivers, ever thrusting back the hungry waves. Giant windmills, with slow-moving arms, ceaselessly pumped out the waters which seeped through these earthen walls. Patient toil had reclaimed these lands from the sea, and unremitting vigilance was necessary to keep what had been gained.

The southern half of the Netherlands now makes up the little kingdom of Belgium. Here were located many flourishing towns, which were famous for their commerce, and

for their cloth and other manufactures. The people of these districts were related to the French in their speech and in

SCENE IN HOLLAND
From a painting by the Dutch artist Van Ruysdael (died 1682)

their history; while in the north the language (Dutch) was related to the German. The northern half of the Netherlands today makes up the kingdom of Holland. Here fishing, agriculture, and dairying were the chief industries, though the commerce also was important.

375. Their Prosperity. When Philip II became ruler over the Netherlands, he found these lands thickly populated, and very rich and prosperous. Their fleets traded on every sea. Two hundred fifty vessels often lay at one time in the harbor of Antwerp, their chief city; and merchants from all countries thronged its banking houses. An old writer says of these sturdy mariners and merchants: "Like bees

they gathered honey from all the world. Norway was their forest; the banks of the Rhine and southern France were their vineyards; Germany, Spain, and Ireland their sheep pastures; Prussia and Poland their grain fields; India and Arabia their spice gardens." They drew more profit than Spain and Portugal themselves from the discovery of the New World and of the ocean route to India; for their commerce brought to them alike the gold and silver of Mexico and Peru, and the precious wares of the distant East.

376. The Northern Provinces Become Protestant. The Netherlands did not make up a single state. Instead the land was divided into a number of different provinces, which were only loosely united. When the Reformation in religion came, the northern provinces became Protestant, while the southern ones remained Catholic. Charles V had himself been born in the Netherlands, and although he tried to put down the Protestants there, he governed the provinces kindly, and the people remained loyal to him.

377. Harsh Rule of King Philip. His son Philip, however, was a man of very different sort. He was cold, cruel, and obstinate, and he made it his life work to stamp out the Protestant religion wherever he could. Moreover, he set Spaniards and other corrupt oppressive foreigners to rule the Netherlands; and he supported their rule with Spanish soldiers who often plundered and mistreated the people.

Both Catholics and Protestants cried out loudly at these violations of their privileges, but in vain. Instead of reforming the abuses complained of, Philip punished the men who complained. Then riots broke out, and some reckless Protestants seized this opportunity to break into Catholic churches and destroy the crucifixes and images which they found there. Philip replied by appointing as governor of the Netherlands one of the sternest, cruelest, most bigoted of Spaniards—the duke of Alva.

378. Tyranny of the Duke of Alva. The duke of Alva came with an army of 10,000 men, and proceeded to restore order. A court, which was popularly called the "Council of Blood," was set up especially to hunt down those who had taken part in the recent riots, or were suspected of being heretics. Two Catholic noblemen who had taken a leading part in protesting against the misgovernment were seized and put to death. Many thousand lesser persons were burned, hanged, or beheaded. The trials were most unfair. One member of this wicked court usually slept during its proceedings; but when aroused from his naps, without inquiring who was on trial or for what, he would cry out, "To the gallows, to the gallows with him!" To get money to pay his troops and to carry on this cruel work, Alva made a law that whenever any goods of any sort were sold in the shops or markets one-tenth of the price must be paid to his officers. The result was that shops were shut and trade came to a standstill. The Netherlands were on the brink of ruin.

WILLIAM THE SILENT

379. William of Orange Heads Revolt of the Netherlands. That they were not ruined, but that instead the Dutch Netherlands succeeded in throwing off the tyranny of Spain, and establishing a government of their own, was owing to the great abilities and patriotic efforts of Prince William of Orange. He is called William "the Silent," from the good sense with which he held his tongue when, at one time, the king of France incautiously spoke to him of an agreement which France had made with Spain for rooting out heresy in the Netherlands. "From that hour," wrote William

twenty years later, "I resolved with my whole soul to do my best to drive this Spanish vermin out of the land." William now put himself at the head of the resistance to the duke of Alva's tyranny. The rebels took the name of "The Beggars," from a contemptuous remark which one of the Spanish ministers made about them. Many of them took to the sea and attacked the Spanish merchant vessels; and in 1572 a band of these "Sea Beggars" succeeded in seizing and fortifying one of the seaports. This was the signal for revolt throughout the northern provinces. When the Spanish soldiers, with bloody fury, seized and almost destroyed Antwerp, even the Catholic provinces cast in their lot with their Protestant brothers.

This union, however, did not last long. The Catholic provinces returned to their obedience when a wiser and milder ruler was appointed to take Alva's place; but the Protestant provinces kept up the revolt. The seven northern provinces now joined in a union called the "Union of Utrecht" (1579). Two years later, they issued a declaration of independence. This was almost two centuries before the English colonies in America issued their famous declaration.

380. Siege of Leyden (1574). The Spaniards, after long sieges, took several important towns, the people of which they treated with great cruelty. But they could not capture the city of Leyden. This was situated on low ground, about six miles from the sea, and was well defended with walls. Under the lead of their heroic burgomaster, or mayor, the citizens held out for four months. For seven weeks there was no bread within the city, and the people died by hundreds. But still the city would not surrender. At last William ordered that the dikes should be cut. The sea, aided by a high tide and strong wind, swept over the land, drowning about 1000 of the besiegers; and Dutch

barges, loaded with men and supplies, relieved the town. For this heroic defense, the town was given a university, which became very famous, and where many Englishmen studied who later took part in colonizing America.

381. Murder of William of Orange (1584). The war dragged on for a long time. King Philip had taken the cowardly step of offering a great reward to anyone who would murder William of Orange. At last, after several attempts, that great man was treacherously shot and mortally wounded (1584). He was a great statesman, and played the same part in securing the independence of the Dutch Netherlands that George Washington did for the American colonists; but unlike Washington, he did not live to enjoy the victory.

In spite of the death of their heroic leader, the Dutch continued their struggle. But now there was less statesmanship in their counsels. The different provinces were jealous of one another, opposing parties arose among the people, and the leaders engaged in desperate quarrels. One party wished to offer the crown of the Dutch Netherlands to France, and the other to England. Both countries were jealous of the overgrown power of Spain and sent aid to the Dutch; but neither country dared accept the perilous offer of the crown.

382. The Dutch Gain Their Independence. At last, in 1609, after King Philip's death, when Spain was worn out with the long struggle and was distracted by the many difficulties which surrounded her, a truce was made between Spain and her revolted provinces. The final recognition of their independence was withheld for many years, but this truce practically ended the struggle. At the commencement of the revolt, the southern provinces had been the richest and most prosperous part of the Netherlands. At the close of the struggle these provinces were almost a desert, and wolves, we are told, roamed over the untilled fields. Trade had

shifted from the districts which remained under Spanish rule to those which had established their independence. Amsterdam, the chief city of the Dutch provinces, took the place of Antwerp, the ruined and almost deserted city of the south.

383. Importance of This Struggle to America. In many ways this successful revolt of the Dutch subjects of Spain is of importance to us Americans. It was one of the chief factors in preventing Spain from going ahead and establishing its rule throughout the whole of America. Not only that, but the Dutch themselves, after the successful outcome of their struggle, took up the work of colonization, and explored the Hudson River and made permanent settlements in what is now the state of New York. In this way they had an important part in the making of one of the original thirteen colonies. The example of the Dutch revolt from Spain, also, encouraged the American colonists when it came their turn to revolt against the misgovernment of England in America. The experience of the Dutch taught us the wisdom of granting freedom of worship to persons of different religious beliefs. Finally, the lessons learned by them in their efforts to unite their seven provinces into a single republican government proved of the greatest value to our forefathers when, after our War of the Revolution, they sought to unite the thirteen states into a federal government. We learned directly from the Dutch many things which were of value; but, no less, we learned from their mistakes and misfortunes many things to be avoided.

Topics for Review and Search

1. Find out what you can about life in Holland today.
2. Read the letter of Philip II to his little daughters (see Robinson, *Readings in European History*, II, pages 170-171). What good side of his character does this show?
3. Find out more about the life and character of William of Orange.

CHAPTER XLI

ENGLAND DEFEATS THE SPANISH ARMADA

Points to Be Noted

Why Englishmen aided the Dutch; attitude of Queen Elizabeth.

Character of Sir Philip Sidney; why England mourned his loss.

Grounds of King Philip's quarrel with Elizabeth; his preparations to invade England.

How Drake "singed the Spanish king's beard"; results; why the exploit was not repeated.

Coming of the Armada; strength of the Spanish and English fleets; the English commanders; course which they adopted; why the Armada stopped at Calais; how the Spanish plan was foiled; fate of the Armada.

Causes of the English success.

Decline of Spain's power; effect on England; interference with English colonies prevented.

384. England Aids the Dutch. It was natural that Englishmen should wish to aid the Dutch in their revolt against King Philip. They sympathized with the Dutch because they were Protestants; and they hated Spain, both because English sailors were put to death as heretics when they fell into Spanish hands, and because they were barred from trade and settlement in the New World. Queen Elizabeth was ready to do all that she could against Spain, except go to war with Philip. "I think it is good," she wrote, "that the King of Spain should be hindered both in Portugal, and in his Islands, and also in the Low Countries; and I am ready to give such indirect assistance as will not at once be a cause of war."

So Elizabeth rewarded the sea-captains, like Drake, who attacked the Spaniards in the New World; and she secretly sent aid to the Dutch. After the murder of William of Orange, she went further, and openly sent an army to

the Netherlands, under the command of an English nobleman.

385. Sir Philip Sidney. The hero of the English war in the Netherlands, however, was not the commander of the army, but an English gentleman named Sir Philip Sidney. He was not as great a warrior as the French hero Bayard had been, but he became quite as famous; for, in addition to being a good soldier, he was also a wise statesman, a poet, and a learned and lovable man. When he was only eleven years old, he wrote letters to his father both in Latin and in French. "If he goes on in the course he has begun," wrote a great nobleman of Elizabeth's court, "he will be as famous and worthy a gentleman as ever England bred."

When Sidney became a man he abundantly fulfilled this prophecy. He became an officer of Elizabeth's court, and urged her to make war upon Spain. When the war began, he was appointed to govern one of the towns in the Netherlands which was put in England's hands. But he was not content to remain out of danger while others were fighting; so he took part in the war as a volunteer—that is, without having a definite appointment from the queen. In a cavalry charge against a Spanish force, many times as large as the English, he showed great bravery and daring. When his horse was shot from under him, he mounted another and fought his way through the enemy's ranks. He received a serious wound in the leg, and could scarcely manage to make his way back to the English camp. He arrived there faint from the loss of blood and parched with thirst. But when he was about to drink from a bottle of water which was brought to him, he noticed that the eyes of a dying soldier were fixed greedily upon the flask. Sidney at once handed him the water, saying: "Your need is even greater than mine." In those days doctors did not know as much about medicine as they do now; and in spite of all that they

could do, Sidney died of his wound. It was partly such kindness as this which he showed to the dying soldier, as well as his great abilities, which made the whole English nation mourn his loss.

386. King Philip Prepares to Invade England. King Philip was naturally made very angry by the aid which the English gave the Dutch, and by the many attacks on his subjects in the New World. In addition, he had another ground of quarrel with Elizabeth. Through one of his ancestors he was descended from the royal family of England; and already, during his marriage with Elizabeth's half-sister Mary, he had borne the title king of England. Moreover, when Mary queen of Scots was put to death, in the year after Sidney's death, she made King Philip the heir to her claim on the English throne. Both because of his quarrel with Elizabeth, and because of his claims to the throne of that country, Philip now resolved to make war upon England. The war was to be both an attempt to conquer the country and a crusade to restore the Catholic religion.

387. Sir Francis Drake at Cadiz. Accordingly, he began to prepare in the harbors of Spain a great fleet, called in Spanish an "armada." Queen Elizabeth hesitated, and tried negotiating with King Philip. But the hardy English sea-captains did not propose to sit still and wait to be attacked. Sir Francis Drake had been appointed to command an English fleet, with instructions to prevent the gathering together of the Armada. Rightly fearing that the queen might change her mind, he slipped off to sea before new instructions could reach him. He sailed boldly into the Spanish harbor of Cadiz, where he burned thirty-three of Philip's ships, captured four others, and destroyed immense quantities of food and other supplies which had been collected for the Spanish fleet. Drake called this "singeing the Spanish king's beard." Before he returned home he also cap-

ROUTE OF THE SPANISH ARMADA

tured a vessel which was bringing to Portugal (then under Spanish rule) great treasures from the East Indies. He thus paid all the expenses of his expedition, and also opened the eyes of English merchants to the enormous value of the trade with the East.

388. The Great Armada Sets Sail (1588). The damage which Drake had done to King Philip's fleet made it necessary to postpone the sailing of the Armada for a whole year. Drake and other sea-captains urged the queen to let them again attack the Spaniards in their own harbors, as the best way of saving England from the danger of the Armada; but Elizabeth would not give them permission. As a result, King Philip was able to complete his preparations; and at last, after many difficulties, the Great Armada set sail for the shores of England.

When the Spanish fleet appeared in the English Channel, the news was flashed by bonfires, from hilltop to hilltop, all along the coast. The Armada consisted of 132 vessels, many of them great high-decked ships, crowded with soldiers. Some were galleys rowed by oars, such as had been used in the Mediterranean Sea since the days of ancient Greece and Rome. The commander was a Spanish nobleman who knew nothing about the sea and had never even commanded an army before. He was appointed, in spite of his own protests, on account of his noble rank. The English fleet was somewhat larger; in it were 197 vessels most of which were smaller than those in the Armada, but swifter and more easily managed. They were also commanded and manned by the best seamen and gunners in the world. Because Drake was not a nobleman, he was given the second place in command instead of the first; but Lord Howard, who was made commander-in-chief, was himself a bold and skillful sailor, and was guided largely by Drake's advice.

An old story says that when news of the coming of the

BATTLE BETWEEN THE ENGLISH FLEET AND THE ARMADA

The Spanish ships are in front and at the left-hand side of the picture. Notice the galleys, rowed by oars

Spanish fleet was first received, Lord Howard, with Drake and other captains, was ashore at the harbor of Plymouth, in the southwest of England. They were in the midst of a game called "bowls," in which wooden balls are rolled upon the grass. Lord Howard wished to put to sea at once, but Drake prevented him, saying: "There's plenty of time to win this game, and to thrash the Spaniards too."

389. Defeat and Destruction of the Armada. The English ships allowed the Spanish fleet to pass by Plymouth, and then followed it up the Channel. For a whole week, from Plymouth to the French seaport of Calais, the English hung upon the rear of the Spaniards—now advancing, now nimbly retiring, but always fighting, and "plucking the feathers" (as they called it) of the Armada one by one. Philip had ordered the Spanish commander in the Netherlands to have an army ready when the Armada arrived, to cross over to England under its protection. It was to get news of this army that the Spanish fleet anchored at Calais. But the English captains found means to prevent the union of the Spanish fleet with the Spanish army. Under cover of the night, they sent into the harbor a number of ships loaded with tar and other quick-burning substances, and set fire to them. When the Spaniards saw these fire-ships drifting down upon them, they cut their anchor cables in panic, and sailed out to sea again. After another all-day fight, the Spaniards turned northward, sailing before a southerly breeze. They failed to take on the army to invade England, and already the expedition was a failure.

Worse, however, was to follow. The Spaniards tried to return to Spain by sailing around the northern coasts of Scotland and Ireland. The English vessels were now out of powder and provisions, and so gave up the chase. The summer proved to be one of the stormiest ever known, and scores of the clumsy Spanish vessels were dashed to pieces

on the Scottish and Irish shores. The shipwrecked Spaniards were either drowned or were put to death when they reached the shore. An English officer wrote that at one place in Ireland he counted more than a thousand Spanish corpses in a five mile walk along the coast. Of all that great fleet, less than half returned to Spain.

390. Why the English Won. King Philip did not blame his admiral for this disaster. "I sent you to fight against men," he said, "and not with the winds." But it was not the winds alone which had given the English their great victory. It was the superiority of the English vessels over the slower Spanish ones; it was the greater daring and seamanship of the English sea-captains; it was the intrepid courage and skillful marksmanship of the English sailors. Man for man, and vessel for vessel, the English were better than the Spaniards. This was largely so because the English were free men, fighting for their faith and for their homes; while the Spaniards were subjects of a despotic government, under a king who had no great ability.

391. The Decline of the Power of Spain. After the defeat of the Armada by the English, the power of Spain rapidly declined. England was thenceforth freed from the fear of Spanish conquests. The Dutch soon won such successes that they were sure of keeping the liberty which they had gained. Even France might have won from Spain the control in Italy which that kingdom had secured, if it had not been for the terrible religious wars which were wasting France, and which not long afterwards broke out in Germany also. Gradually it was seen that Spain could not even hold her place as the first power in Europe, to say nothing of keeping other nations out of the New World.

392. England Turns to Colonization. Upon the English, the effect of the victory over Spain was to spur them on to new and greater enterprises. The whole nation now shared

the spirit of men like Drake, and the close of Elizabeth's reign saw a burst of energy in all lines of activity. Before this time the English had been held back from founding colonies in the New World by their troubles at home, by their poverty, by their lack of interest, and above all by the fear of Spain. Now all this was past. They could go ahead and make settlements in those vast regions whose coasts John Cabot had explored, without fear that their colonies would be destroyed by Spanish soldiers. Zeal for the Protestant religion, hope of gain, and that love of adventure which had sent forth the roving sea-captains to prey on Spanish commerce were now turned in the direction of colonizing the New World. The result was that the foundations were soon laid of the trade, colonial empire, and maritime power which make England today "the mistress of the seas."

Topics for Review and Search

1. Find out more about Sir Philip Sidney.
2. Read the account of the fight with the Armada in Charles Kingsley's *Westward Ho!* Chapter xxxi.
3. Was the defeat of the Armada due more to the policy of Queen Elizabeth, or to that of her ministers and captains? Give reasons for your answer.
4. Read letters written by Elizabeth's captains during the fight with the Armada. (See Kendall, *Source Book of English History,* pp. 178-184; or Cheyney, *Readings in English History,* pp. 404-408.)
5. Of what lack do the captains complain in these letters?
6. Read Tennyson's poem, "The Revenge: A Ballad of the Fleet" (a sea-fight with the Spaniards in 1591).

CHAPTER XLII

ENGLISH COLONIZATION BEGUN

Points to Be Noted

Why Englishmen wished to found colonies.

Sir Walter Raleigh's first expedition; why he did not go in person; where it went; description of the land and people; why named Virginia; Indian corn, potatoes, and tobacco found there.

Raleigh's first colony; where planted; governor; relations with the Indians; why and how the colonists returned.

Arrival of ships with supplies; men left to hold the country; their fate.

Raleigh's second colony; why the governor returned to England; number of colonists left behind; Virginia Dare; cause of delay in sending supplies; what the governor found on his return; probable fate of this Lost Colony; end of Raleigh's attempts at colonizing.

New interest in colonizing under James I; beginning of permanent English colonies.

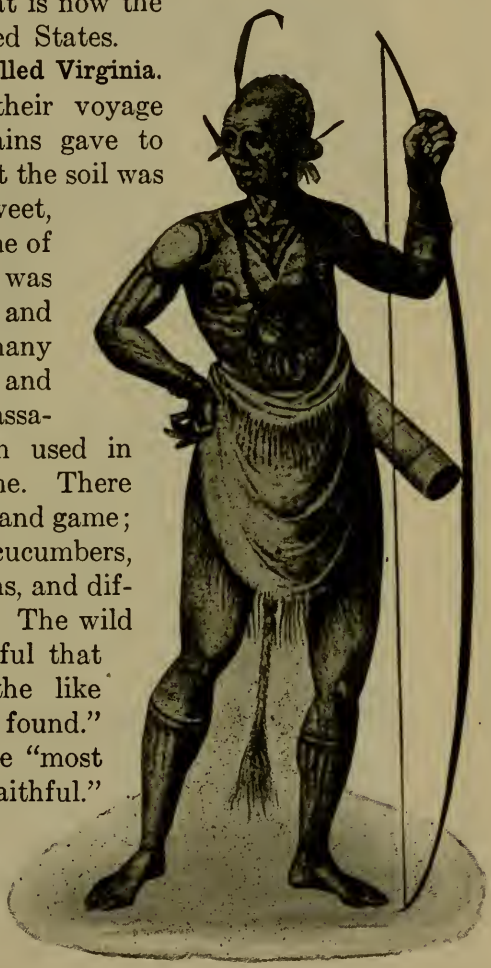
393. Sir Walter Raleigh's Expedition. Men like Sir Francis Drake thought of the New World only as a field for trading and plundering expeditions which would enrich themselves and satisfy their hatred of Spain. There were other Englishmen, however, who looked further ahead, and saw in it an opportunity to extend England's power by founding homes for Englishmen across the seas.

Sir Walter Raleigh, one of Queen Elizabeth's courtiers, held this view of America. He obtained permission from the queen to explore the coasts of North America claimed by England and to found a colony there.

Raleigh very wisely sent out first an exploring expedition to find a suitable location for his colony. He did not go himself with his expedition, because Queen Elizabeth did not want him to risk his life in such distant ventures. Instead, he appointed two captains to command the two ships which he sent out. They left England in the spring of 1584. After sighting the West Indian islands, they sailed up the coast of

Florida and the Carolinas until they came to Roanoke Island, lying between Pamlico Sound and Albemarle Sound. Here the first attempt was to be made to found an English colony in what is now the territory of the United States.

394. The Country Called Virginia. In the account of their voyage which the two captains gave to Raleigh, they said that the soil was "the most plentiful, sweet, fruitful, and wholesome of all the world." There was timber of large size and many kinds, and many sweet-smelling trees and shrubs, including sassafras, which was then used in Europe as a medicine. There was plenty of fine fish and game; and melons, walnuts, cucumbers, gourds, peas, and beans, and different kinds of roots. The wild grapes were so plentiful that "in all the world the like abundance is not to be found." The natives, too, were "most gentle, loving, and faithful." When the newcomers were received by one of the chiefs, "he made all signs of joy and welcome, striking on his head and his breast, and



AN INDIAN WARRIOR
From a drawing by Governor White. Notice the way the body was painted with different colors

AN INDIAN VILLAGE
From a drawing by Governor White

afterwards on ours, to show that we were all one, smiling and making signs the best he could of love and familiarity." The Indians loaded the voyagers with many gifts, and two of the tribe offered to go with them to England. When this favorable report was brought back, there was great enthusiasm in England. Elizabeth was called the Virgin Queen, because she never married; and she herself gave the name "Virginia," in her own honor, to the new land.

395. Three New Plants Brought to England. Later reports showed that three important new plants were to be found in that country. The most important of these was maize, or Indian corn. "The grain of this," wrote one explorer, "is about the bigness of our ordinary English peas, and not much different in form and shape, but of different colors—some white, some red, some yellow, and some blue." The height of the stalks, some growing ten feet tall, and the great yield of 500 to 700 grains to the ear, surprised the Europeans. "Of these grains," added this writer, "besides bread, the inhabitants make food either by parching them, or stewing them whole until they are broken, or boiling the meal with water into a mush." This new grain was to prove a great addition to the food supply of the whole world.

The potato, which was also found in Virginia, was to prove of even greater value. It was described as "a kind of root in round form, some of the bigness of a walnut, some far greater, which grow many together as though they were fastened with a string." "Being boiled or stewed," the writer added, "they are very good food." The introduction of the potato did more than anything else, perhaps, to end the almost constant famines which in the Middle Ages distressed the different regions of Europe.

The third new plant was tobacco. It was described as an herb "the leaves of which, when dried and made into a powder, they smoke through pipes of clay." It was wrongly

believed that its use was healthful, and that because of it the Indians were preserved from "many grievous diseases with which we in England are often times afflicted." Sir Walter Raleigh made the smoking of tobacco popular in England, and its use spread rapidly throughout the Old World. Upon the cultivation and export of this plant the success of the English colony in Virginia was finally to be based.

396. Raleigh's First Colony (1585). As a result of the favorable reports of the new land, there was no difficulty in fitting out seven ships, in 1585, with many settlers, to found a colony there. There was some talk of having Sir Philip Sidney command the expedition, but Queen Elizabeth was as unwilling to have him go as she was to have Raleigh make such a venture. Instead, a rash, fiery man named Grenville was chosen to command the expedition. This was very unfortunate, as we shall soon see.

The settlers were landed on Roanoke Island, in July, 1585. Through the Indians who had been taken to England the year before, and who had learned to speak English, they were now able to talk with the natives. But trouble soon broke out as a result of the harsh temper of the commander, Grenville. While exploring the shores of the mainland near Roanoke, a silver cup was stolen by the natives from the white men. Grenville returned to demand it, and when it was not given to him, he burned the Indian village and destroyed the corn in their fields. The result was that the English lost the good will of the Indians, which at the time of the former voyage had been shown them in such a marked manner.

After spending about two months in the country, Grenville set sail for England. He left behind him a colony of about a hundred men, under the command of a gentleman named Lane. The settlers, instead of planting fields and

clearing the wilderness, spent their time in hunting for a gold mine and a pearl fishery which they understood the Indians to say were in that part of the country. They found nothing of value, and their relations with the Indians became worse and worse.

397. Return of the Colonists to England (1586). The newcomers were dependent upon the Indians for food; but the next spring they found that the natives were planning to "run away" and leave their corn-fields unplanted, in order to starve out the colonists. Fear of the white men's terrible guns, and the advice of a friendly chief, led the Indians to abandon this plan. Soon after this the friendly chief died. Then the Indians formed a plan to surprise and kill the white men. Governor Lane learned of this plan from a captive Indian, and struck first. Taking a number of his best soldiers, he went to the chiefs, as though he wanted to talk to them; then suddenly he gave a signal, and nine of them were treacherously slain. Fortunately for the settlers, a fleet of English ships under Sir Francis Drake appeared a few days later, and he agreed to take the colonists back to England. A writer of that time says that "they left all things confusedly, as if they had been chased from thence by a mighty army." He adds: "And no doubt so they were, for the hand of God came upon them for the cruelty and outrages committed by some of them against the native inhabitants of that country."

About two weeks after Governor Lane and his colonists had departed, Captain Grenville returned to Virginia with three ships, bringing supplies. He could learn nothing of what had become of the former colony. To keep possession of the country, he landed fifteen men on Roanoke Island, with plenty of provisions; and then he returned to England.

398. Raleigh's Second Colony (1587). Next year Sir Walter Raleigh sent out a second colony. It went in three vessels,

and was under John White as governor, a gentleman who had been in the first colony under Governor Lane. For the first time women and children were included in the company. This was done because it was rightly thought that the men would be more likely to remain as settlers, and found homes in the New World, if their families went with them. When they reached Roanoke Island, the fifteen men who had been left there the year before had disappeared. A few human bones were found lying near the deserted houses. From some friendly Indians on the mainland it was learned that the settlers had been attacked by hostile natives, and had perished.

Governor White wished to go to Chesapeake Bay, and found the new colony on its shores. But the captain of the ships was in a hurry to attack the Spaniards in the West Indies, so he landed the colonists on the ill-fated Roanoke Island. In those days ships were usually so small that it was impossible to carry a large number of colonists, and at the same time bring supplies enough to feed the colony for a long period. It was arranged, therefore, that Governor White should go back to England with the ships, in order to hasten on the sending of provisions and other needful things. He left behind him ninety men, seventeen women, and eleven children. One of these children was his own little granddaughter, who had been born since the party landed. Because she was the first English child born in America, she was named "Virginia" Dare.

399. The Fate of the Colony. No one can tell what became of these colonists. When Governor White reached England, he found the whole nation busied with preparations for resisting the Great Armada. One expedition which he led to the relief of his colony was turned back by the Spaniards. Three years passed before he actually succeeded in reaching Roanoke Island again. We can imagine the

anxiety with which he must have searched for traces of his daughter and little granddaughter, and all the other colonists. But they were never found. The houses on the island had been pulled down, perhaps to help make the strong wooden stockade which now surrounded the spot where they had stood. Some chests which the settlers had evidently buried had been dug up by the Indians and robbed of their contents. On one of the trees was carved the word CROATOAN, which was the name of an island about fifty miles down the coast, where the natives had been very friendly to the white men. It was supposed that the colonists had removed to that place, to escape the hostility of the Indians near Roanoke Island. Storms, however, and the loss of some of the ship's anchors, made the captains afraid to stay any longer on that dangerous coast. They returned to England, without searching farther, and it was some years before another expedition visited that region.

Nothing was ever learned of the fate of this "Lost Colony." Most of its members must soon have perished, either from hunger or from the attacks of hostile Indians. Perhaps the children and women, and some of the men, were spared, and kept as captives. If so, they must gradually have lost their English ways and speech, as time went on, and become like the Indians among whom they lived. The attempt to found an English colony in Virginia had led to the death or disappearance of fully one hundred and fifty persons. Sir Walter Raleigh had spent so much money in these expeditions that he was practically ruined, and was obliged to give up all thought of further attempts.

400. Permanent English Colonies Founded. But this was not to be the end of English colonization in America. With every expedition English knowledge of America was increased, and English interest quickened. King James I, who succeeded Elizabeth in 1603, made peace with Spain;

and the restless spirits, who had been gaining booty by plundering Spanish ships and colonies, then turned to the more useful work of building English settlements on the North Atlantic coast of America. Nineteen years after the disappearance of the Lost Colony of Roanoke, there were formed two rich and powerful companies in England, called the London Company and the Plymouth Company, to trade and settle in America. Under these companies the Jamestown colony in Virginia was founded in 1607, and then the Plymouth colony in Massachusetts, in 1620.

401. Growth into the United States. This was the beginning of the permanent English colonies in America. In your later studies you will learn when, by whom, and under what circumstances, each of these colonies was founded; you will read how the settlers had to struggle against the wilderness and against hostile Indians; how their numbers grew and their settlements flourished; how they helped England to conquer the French settlements in Canada; and how quarrels then arose between the colonists and the mother country, which led to the War of the Revolution and the Declaration of Independence. All of this, and more, too, you will learn when you come to study these English colonies, which grew, in course of time, into our own United States.

Topics for Review and Search

1. In what ways did the Indians of Virginia differ from the natives of Mexico?
2. Were the white men or the Indians most to blame for the hostilities between them? Give your reasons.
3. Compare the treatment of the Indians by Raleigh's settlers with their treatment by De Soto and the Spaniards.
4. Which profited Europe most—the corn and potatoes of Virginia, or the gold and silver of Mexico and Peru? Give your reasons.
5. Find out what you can about Raleigh's subsequent imprisonment, voyage to South America, and death.
6. Find on maps in your geography Newfoundland, Albemarle Sound, Roanoke Island.

CHAPTER XLIII

THE RISE OF CONSTITUTIONAL GOVERNMENT

Points to Be Noted

Meaning of Constitutional Government; meaning of Democracy; importance of these two movements; both strong in England.

Magna Carta and the rise of Parliament were early steps in Constitutional Government; disputes between Parliament and the crown under Queen Elizabeth.

The Puritan Revolution; dates; the Civil War; Charles I defeated and executed; rule of Oliver Cromwell; monarchy restored under Charles II.

The Glorious Revolution drives James II from England; date; William III approves the Bill of Rights; its provisions.

The Puritan Revolution and the Glorious Revolution establish Constitutional Government in England.

Many great events fill the history of Europe since the stirring days of "good Queen Bess." In the remaining chapters of this book we can deal with but a few of them, and these only in the barest outline. We will trace the rise of what we call Constitutional Government and of Democracy, the two most important steps taken by men since the discovery of America and the freeing of their minds from the bondage of the Middle Ages. Then we shall see how, in the year 1914, the world was suddenly plunged into the greatest war that it has ever seen, between the countries which represented Constitutional Government and Democracy, and those which stood for the opposite principles of Arbitrary Government and Autocracy.

402. Meaning of Constitutional Government and Democracy. Constitutional government means a government in which the king or other ruler is obliged to heed the will of his people, as expressed in their laws and constitution, instead

of ruling arbitrarily according to his own wishes. It means that the king is *under* the law and not *above* the law. Two great steps in constitutional government had already been taken in England. One was taken when the barons forced King John to grant Magna Carta. The other was when Parliament was established as the only body with power to levy new taxes or to make new laws for the kingdom.

Democracy is also a word which we must define. It means the rule of the people as a whole, instead of the rule of the nobles alone or of some other favored class. By the rise of democracy we mean principally those events which helped to do away with feudalism and serfdom, and thus raised the common people to a more important place in the government.

403. Movements in England. Both of these movements were strong in England. That country had never lost the practice of calling Parliament together, from time to time, to assist in passing laws and in carrying on the work of government. Disputes, however, arose as to just what rights Parliament should have in the government. Practically everywhere else parliaments had been done away with by the kings, and even in England the strong rulers who preceded Elizabeth paid little attention to the wishes of Parliament. Elizabeth herself, in promising to respect the rights of Parliament, had said that the right of free speech consisted "not in every man uttering whatsoever came into his head, but in *Yea* and *Nay*." This was as much as to say that they should be free to vote *Yes* and *No* on measures proposed by the government, but that the members should not freely debate these measures or introduce measures of their own. There were also quarrels over religion, owing to the fact that the "Puritans" in Parliament wanted to carry the reformation in the Church further than either the queen or her advisers would agree.

404. The Puritan Revolution (1642-1660). Under Elizabeth's immediate successor, King James I, these disputes continually became more bitter, until they grew into what is called the Puritan Revolution. In 1642, in the time of James' son, Charles I, they led to a civil war in which the followers of the king, who were called Royalists, or Cavaliers, fought against the Puritans and supporters of Parliament.

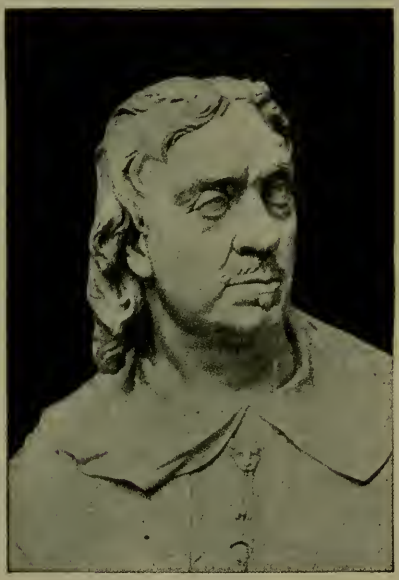
CHARLES I

In the end, King Charles and his party were defeated in the war. This was largely due to the military genius displayed by a plain country gentleman named Oliver Cromwell, who became the chief commander of Parliament's forces. When King Charles attempted to renew the war, after having once surrendered, the stern Puritan soldiers brought him to trial. He was condemned as "a tyrant, traitor, and public enemy," and was beheaded before his palace of Whitehall, on January 30, 1649. Then for the next eleven years, from 1649 to 1660, England was ruled without a king,—first as a "commonwealth" or republic, and then by Oliver Cromwell, the head of the Puritan army, who bore the title of "Protector."

405. The Glorious Revolution of 1688. After Cromwell's death, the son of Charles I was restored to the throne as King Charles II. He and his brother James II, who succeeded him, seemed to forget entirely the lessons taught by the

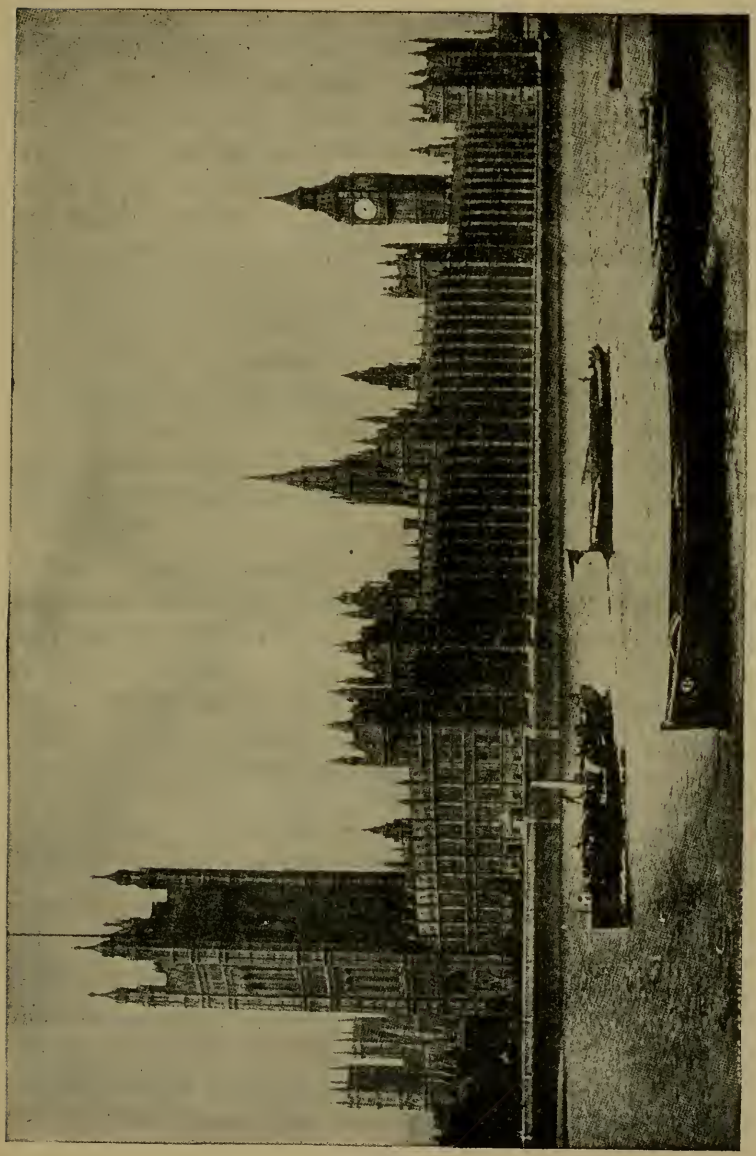
Puritan Revolution. They could not get along without Parliament, as Charles I had tried to do for a time; nevertheless they attempted to set their wills and desires above the will of Parliament.

The result was that, in 1688, a new revolution broke out in England. It has been said of King James II that, "with incredible folly, he had succeeded in alienating not merely the classes which had fought *against* his father, but also those which fought *for* him." James II was speedily driven from his kingdom, and a new ruler, William III, was placed on the throne. Parliament then passed, and the new king approved, a Bill of Rights which forever made unlawful the abuses which Charles II and James II had practiced. Many of the provisions of this Bill of Rights were taken over into our State constitutions and into the constitution of the United States, when we proceeded, a hundred years later, to form independent governments.



OLIVER CROMWELL

406. Constitutional Government Established. This "Glorious Revolution" of 1688, as it was called, together with the Puritan Revolution which preceded it, made it clear that the English Parliament was above the king. Thenceforth the kings of England owed their thrones to the action of Parliament, the lower house of which is elected by the people.



THE PARLIAMENT BUILDING AS IT APPEARS TODAY

Many questions of detail remained to be settled. The part which the king personally played in the government continued for some time to be larger than it is today. The ministers, in fact as well as in name, were still the king's ministers, and not the ministers of Parliament; and they could be dismissed by him when he chose. It was some time before they became united into a Cabinet, as they are today, with a prime minister at their head; and it was long before it was admitted that it was a Cabinet, with the approval of Parliament, which really exercises all the important powers of government. For more than a hundred years after the Glorious Revolution, moreover, the number of persons who could vote for members of Parliament was very small compared to the number at the present time, when all the men and most of the women in Great Britain have the right to vote.

Nevertheless, with the Glorious Revolution the practice of constitutional government was firmly established in England. And from that land it spread until it was adopted in the whole of Western Europe, and in the new worlds of America, Australia, New Zealand, and South Africa.

Topics for Review and Search

1. What is the opposite of Constitutional Government? Of Democracy?
2. Are there now any absolute monarchies left in the world?
3. Why did Constitutional Government develop in England before it did in other countries?
4. Find out what you can about Charles I. Was he a good man? Was he a good king? Give your reasons.
5. Did Cromwell do right in having Charles I put to death? Give your reasons.
6. The Bill of Rights declares that "excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted"; and that freedom of speech in Parliament, and trial by jury shall be preserved. In what part of the Constitution of the United States are there provisions similar to these?

CHAPTER XLIV

THE FRENCH REVOLUTION AND THE RISE OF DEMOCRACY

Points to Be Noted

The part played by France in the rise of Democracy.

Causes of the French Revolution; date; the Estates General; fall of the Bastille; Declaration of the Rights of Man; the Reign of Terror.

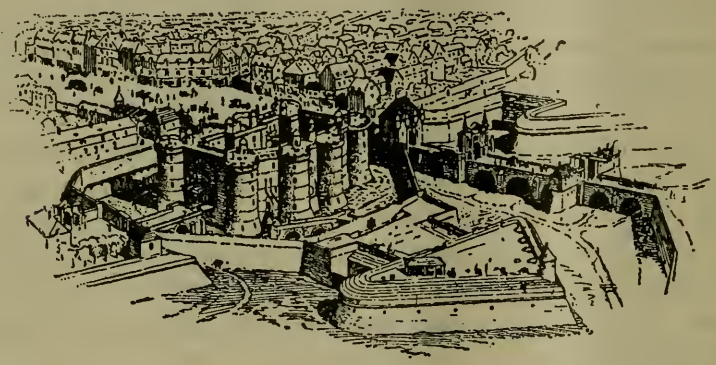
Napoleon Bonaparte masters France and restores order; retains many democratic reforms; his attempt to extend his empire over all Western Europe defeated at Waterloo; date; his exile and death.

England was the land which contributed most to the rise of Constitutional Government. It was France, however, which played the chief part in wiping out the remnants of feudalism and serfdom, and in causing the rise of Democracy. It was in the French Revolution, which broke out in 1789, that Europe made its first important progress in this direction.

407. Misgovernment in France. Until 1789, France was ruled by a line of kings who prided themselves on having "absolute" or unlimited power. Louis XIV, who died in 1715 after a reign which lasted seventy-two years, is an example of these rulers. He believed in the "divine right" of kings,—that is, that they are appointed by God to rule on earth, and that to question their commands is sin. His idea of his position in the state is summed up in the words, "*I* am the state." There was no longer in France any assembly to assist in making the laws, such as had existed in the days of Charlemagne or such as was to be found in England. The king's will was law. He imprisoned people at his pleasure, and kept them in prison as long as he chose.

He raised such taxes as he pleased, and he spent the money without having to give an account to anybody. The people paid for his reckless wars and extravagances, while they groaned under the oppressions of evil laws and the remnants of feudal customs.

At last a day of reckoning came. For years the French kings had spent more money than reached the treasury in taxes. Loans were tried, but in the end foreign bankers



THE BASTILLE

refused to lend more money. Then bankruptcy stared the French government in the face.

408. French Revolution Begun (1789). In 1789 King Louis XVI sought to solve his difficulties by calling together an assembly. It was composed of representatives of the nobles, clergy, and common people, and was called the Estates General. With its meeting at Versailles, not far from Paris, the French Revolution began. The representatives of the common people (called the Third Estate) demanded a long list of reforms, and especially the introduction of constitutional government. Some of the nobles and many of the

clergy joined with them in measures to secure these reforms. When the king sent a messenger to remove the members of the Third Estate from the hall in which they were sitting, one of their leaders cried out:

"Go tell your master that we are here by the will of the people, and that we will be removed only at the point of the bayonet."

409. Fall of the Bastille. A short time afterwards (on July 14, 1789), a mob stormed and captured the old royal prison in Paris called the Bastille. When the king, at his palace in Versailles, was informed of what had taken place, he exclaimed:

"Why, this is a revolt!"

"No, sire," was the reply, "it is a revolution."

To the present day the fall of the Bastille is celebrated in France as the birthday of French liberty.

410. Declaration of the Rights of Man. The Estates General was soon turned into a National Assembly, which set about safeguarding the people's rights. These they embodied in a document which they called the Declaration of the Rights of Man. It included the following points:

1. All men are born free and equal in their rights.
2. All citizens have the right to take part in electing representatives to make the laws.
3. Every person shall be free to speak, write, or print his opinions, provided he does not abuse this privilege.
4. The amount of taxes which a person is called upon to pay shall be based on the amount of wealth that he possesses.

These seem like very just and simple principles. Nevertheless, they had often been violated in the past, not merely in France but in every other country in the world. It is for this reason that the Declaration of the Rights of Man came

to be regarded as the charter of democracy. The equality of all men in the eyes of the law is its essence. The threefold watchword of the Revolution soon came to be: *Liberty, Equality, and Fraternity.*

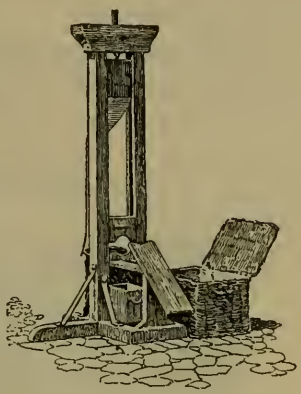
411. Attempts to Overthrow the Revolution. For a time Louis XVI and his queen, Marie Antoinette, accepted the reforms of the National Assembly and agreed to rule under the Constitution which it drew up. Then they listened to evil counselors and tried to undo the work of the Revolu-

THE REIGN OF TERROR
Royalists are here being carted to the guillotine

tion, relying upon the armies of the kings of Austria and Prussia to aid them. The result was a new series of uprisings of the people, in the course of which the government passed into the hands of more radical revolutionists, called Jacobins.

412. The Reign of Terror. Under the lead of Danton, Robespierre, and other energetic and relentless men, France was declared a republic (1792). The Prussian and Austrian armies were beaten back, and royalist uprisings at home were sternly put down. Louis XVI and Marie Antoinette

were put to death by a beheading machine called a *guillotine*. Great numbers of the aristocrats, or members of the upper classes, were sent to the same doom, often with great brutality and on little or no evidence of any guilty conduct. Even leaders of the Revolution, including Danton himself, were executed by the bloody men who had seized the power, and who would permit no rivalry or show of moderation. This period is called the Reign of Terror, because it was through terror that Robespierre and his followers ruled. It was a time of disorder and suffering—yes, and dreadful injustice in very many cases. But it accomplished its purpose, for it saved France from foreign conquest, and the Revolution from being overthrown and despotism restored.



GUILLOTINE

413. Rule of Napoleon Bonaparte. For about a year the Terror governed France. Then Robespierre and the remaining Terrorists fell, and power gradually passed into the hands of Napoleon Bonaparte, the most successful general produced by the Revolution.

The rise of Napoleon Bonaparte, from his lowly boyhood in the island of Corsica to the mastery of most of Europe, is one of the greatest romances of history. He was wise enough to preserve most of the democratic reforms of the Revolution, and to permit the people to go through the form of elections. Even when he took the title "Napoleon the First, Emperor of the French," he based his action on the will of the people, as expressed in an election or "plebiscite." He was one of the greatest military geniuses that the world ever produced. The scores of victories which he won over

Austria, Prussia, and the other powers of Europe gratified the French people, and made it easier for them to forget their lost liberties.

414. His Downfall at Waterloo (1815). So for sixteen years Napoleon maintained himself at the head of France. But his ambition was never satisfied, and he dreamed of an empire such as Charlemagne had ruled over, which should embrace all of Western Europe. The greater part of Europe

NAPOLEON AT WATERLOO

at last united in arms against him. In the beginning the peoples of the different countries had sympathized with Napoleon against their own governments, because he spread abroad the democratic reforms of the French Revolution. But when they saw that he had become a military conqueror, with no real care for the people of his own country or any other, a wave of patriotism arose which overwhelmed him.

At Waterloo, not far from Brussels, in Belgium, Napoleon was decisively defeated by the combined British, Prussians,

and Belgians, and his armies were destroyed. He sought refuge on board a British man-of-war, and was carried into captivity on the island of St. Helena, in the South Atlantic ocean. There he died six years later, an example of the ruin to which the greatest talents can come when colossal ambition unites with colossal selfishness.

Topics for Review and Search

1. Tell in your own words what Democracy is. What connection is there between it and the rule "of the people, for the people, by the people" of which Lincoln speaks in the Gettysburg address?
2. How did the meeting of the Estates General in 1789 help to produce democracy in France? How did the fall of the Bastille?
3. Find out what you can about Robespierre.
4. What justification was there for the Reign of Terror?
5. Which deserves most sympathy for his fate, Louis XVI of France or Charles I of England? Why?
6. Find out what you can about the boyhood of Napoleon Bonaparte. To what qualities did he owe his success? His fall?
7. Read the account of the Battle of Waterloo in Victor Hugo's *Les Miserables*.

CHAPTER XLV

WORLD PROGRESS AND THE GREAT WAR

Points to Be Noted

The Restoration in Europe puts down revolution and democracy for forty years.

New inventions aid democracy; the most important of these arose in England, between 1750 and 1825.

Constitutional Government and Democracy spread in Western Europe; Arbitrary Government and Autocracy continue in Central and Eastern Europe; conflict inevitable.

The Great War (1914-1919): Germany and Austria-Hungary arrayed against France, Great Britain, Russia, Belgium, Italy, the United States, and many other countries. Victory of the Allies; "the world made safe for democracy."

In the hundred years which lie between the overthrow of Napoleon Bonaparte and the beginning of the Great War, in 1914, the world made greater progress than in any preceding century. This was true alike in the fields of science and discovery, in free government, and in improved living conditions. But the progress was not uniform in all countries, nor was it without its ups and downs.

415. The Restoration in Europe. With the downfall of Napoleon the old monarchy was restored in France. Everywhere the kings and princes who had been dethroned in the course of his wars crept back to their thrones. Of the royal family in France it was said that they had "learned nothing and forgotten nothing" as a result of the years of revolution which had passed over them. This was the attitude of most of the rulers of Europe in the reaction which now followed. It was impossible for them to restore things completely to the situation in which they were before the Revolution. In France no attempt was made to restore the abuses of

the time of Louis XIV, and even a sort of constitution was granted by the king, though the right of voting was confined to a very few of the rich landowners. But for the next forty years the rulers on the continent of Europe were chiefly concerned with upholding the division of territory which they had made after Napoleon's downfall, and with keeping watch lest any new revolution arise to spread further the dangerous seeds of democracy.

416. Things Which Favored Liberty. In vain was all their vigilance! Before the eyes of their peoples there was always the example, across the Atlantic, of the new republic of the United States. Parliamentary government in England and recollections of the Declaration of the Rights of Man also helped to keep alive traditions of political liberty. And year by year there filtered in, especially from England, a number of new inventions in manufacturing which powerfully aided democracy.

417. The Old Industrial System. In spite of the invention of the magnetic compass and the telescope, of gunpowder and the printing press, there had been little change, for many centuries, in the ways in which men did their daily work. The hand tools and simple machines which were in use at the beginning of the eighteenth century were little different from those used in the days of ancient Greece and Rome, more than two thousand years before. Yarn was still spun with the distaff and spindle, or with the re-

HAND SPINNING WHEEL

cently invented spinning wheel. Cloth was still woven on hand looms, which looked very much like those pictured on the ancient Egyptian monuments. There were no great mills or factories, such as we have today. There were no steam engines and no railways; none of the marvels of electricity, and none of the vast and complicated machines which now enable a few men to do in a day with ease, what formerly took years and the toil of hundreds of laborers.

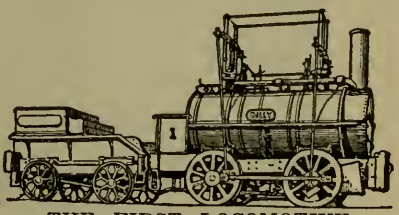
418. Inventions Which Aided Democracy. The change which was to usher in the use of machinery and make a new and more democratic age began in England, about 1750.

A SPINNING FACTORY

First, machinery for spinning was invented—by three men named Hargreaves, Arkwright, and Crompton. Then Edmund Cartwright invented a power-loom, which increased the amount of cloth that could be woven as much as the earlier inventions had increased the quantity of yarn spun. To supply power to run the new machinery, James Watt developed the steam engine. At the same time improvements in mining and iron-working gave the iron needed to

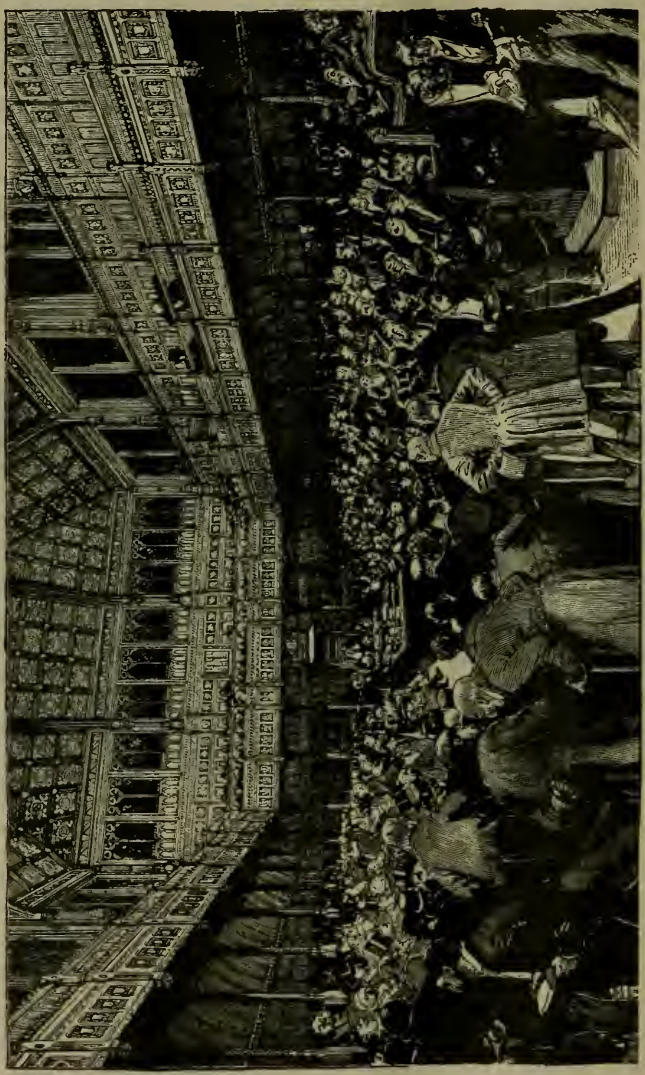
make the new machinery and engines. As a result, great factories sprang up in the iron and coal districts of England, and almost every day brought forth new inventions to make their work more efficient. And finally the steamboat (in 1807) and the locomotive engine and railway (about 1825) were added to the growing list of inventions, giving improved means of getting goods to market and of helping on travel and the exchange of ideas.

Some hardships for the working classes followed as a result of this introduction of machinery, and many evils arose or continued which we have not yet succeeded entirely in curing. But on the whole the lot of the common people was improved. Better food, better clothes, and better housing became their lot. Best of all, they became better educated, and so were able to read books and newspapers which carried broadcast the new ideas of democracy and freedom.



THE FIRST LOCOMOTIVE

419. Democracy in Western Europe. In England the growing power of the working classes gradually led to a widening of the right to vote, so that today that right is possessed by practically every man and most women. In spite of the fact that Great Britain still keeps its king, the government there is quite as democratic as our own. And with the machines and inventions, which spread abroad from England, there spread also the ideas and the practices of democracy. France in the end cast out her kings, and under the influence of her Declaration of the Rights of Man and the new age of machinery has become one of the greatest strongholds of democracy. Italy in the year 1870 was at last united under a single government; and although it keeps the forms of a monarchy, the country is thoroughly democratic. So,



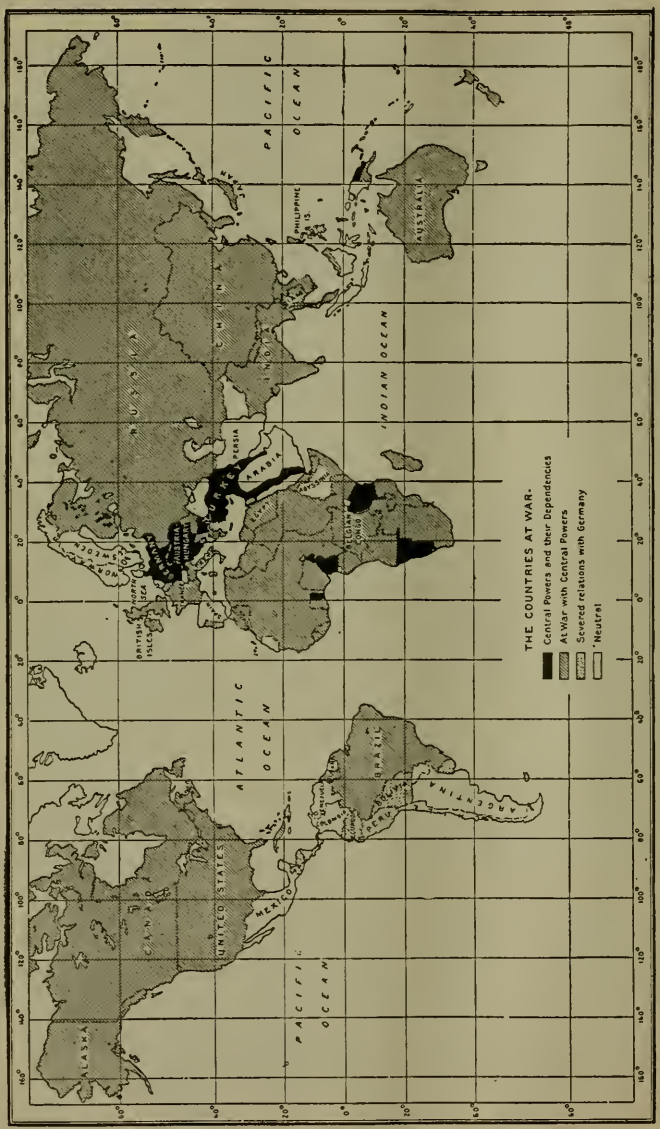
INTERIOR VIEW OF THE HOUSE OF COMMONS

almost everywhere in Western Europe, there spread the spirit of democracy and the rule of the people.

420. Autocracy Ruled Central Europe. In Central and Eastern Europe, however, Constitutional Government and Democracy made less progress. The ruling principles there continued to be Arbitrary Government and Autocracy, supported by vast and expensive armies. The German Empire, formed by Bismarck in 1871, through a policy of "blood and iron," was ruled by an emperor who still claimed to be responsible to God alone, and who delighted in threats of war and plans of far-reaching conquests. In Austria-Hungary a number of sturdy little nations—the Czechs in Bohemia and the Jugo-Slavs in the south—were ruled against their will by the German Austrians and the haughty Hungarian landowners. The small states of the Balkan peninsula, formed out of fragments of the decaying Turkish Empire, were threatened by the plans of Germany and Austria for building a vast empire, which should stretch across southeastern Europe and into western Asia. Giant Russia, although joined in alliance with France and Great Britain, and filled with revolution and unrest, was ruled by an autocrat called the czar, whose governing principles linked him with Germany.

421. Beginning of the Great War (1914). President Lincoln, on the eve of our Civil War, had said that a country could not continue to be "half slave and half free," and that it must inevitably become all one or all the other. So it was with democracy in the world—the autocratic governments must either destroy it, or it would destroy them.

In 1914, with the attempt of Austria and Germany to conquer the little kingdom of Serbia, the great struggle began. France, England, Russia, Belgium, Italy, and many other countries were forced into war to resist the ambitious plans of the Central Powers. Russia, in 1917, overthrew its

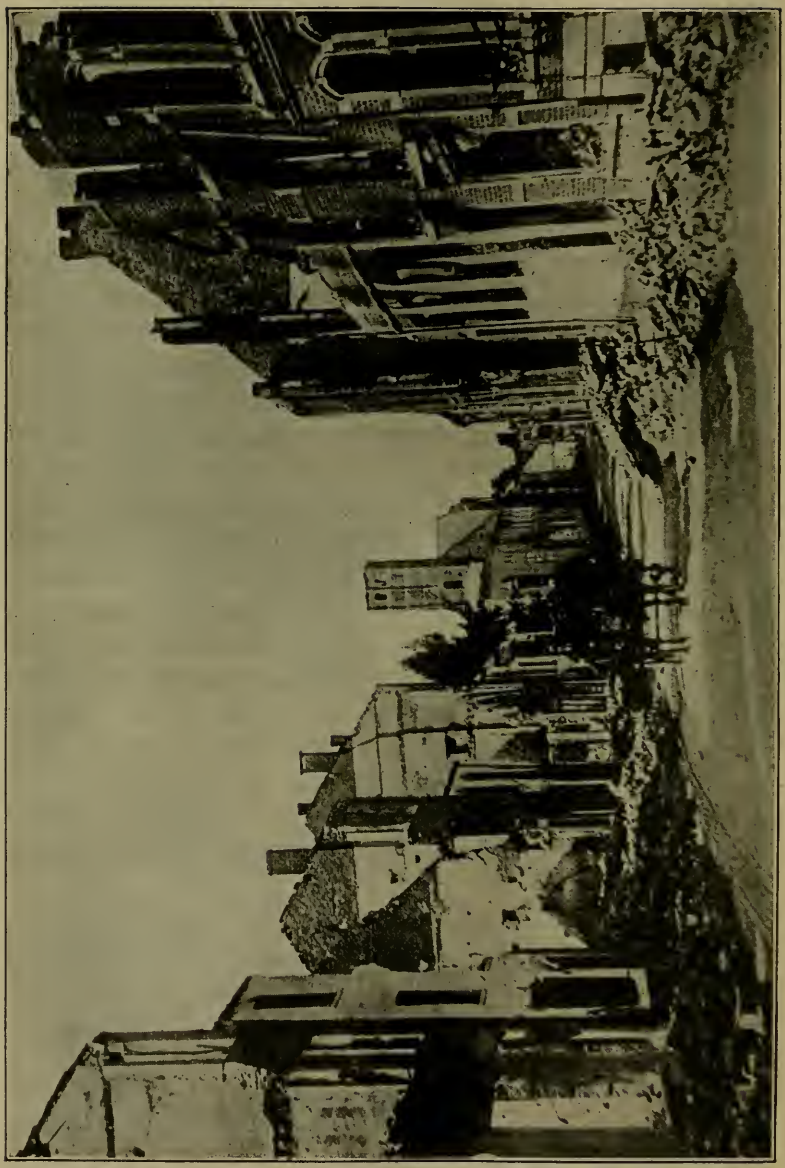


THE FOLLOWING COUNTRIES DECLARED WAR ON THE CENTRAL POWERS:
Belgium, Brazil, China, Cuba, Ecuador, France, Great Britain, Greece, Guatemala, Italy, Japan, Montenegro, Panama, Portugal, Roumania, Russia, Serbia, Siam, United States.

czar and proclaimed a republic, and soon after made a separate peace. The United States, in that same year, entered the war, because German submarines were sinking our ships and drowning American men, women, and children. It then became perfectly clear that the underlying purpose of the war was, in President Wilson's words, to "make the world safe for democracy."

422. The World Made Safe for Democracy. In the end Germany and Austria, with their allies, Turkey and Bulgaria, were defeated. They had given years to secret preparations for war, had spent billions of dollars and millions of soldiers' lives, and waged war with a cruelty such as had seldom before been seen. But they could not stand against a whole world battling for freedom and right. The heroism of France and of martyred Belgium, the might of the British navy and the power of the Allied armies, and the self-sacrifice and devotion of all the Allied peoples made inevitable the defeat of this attack upon the world's liberties. A decisive factor was the American army in France under General Pershing, which won imperishable glory at Belleau Wood, Château-Thierry, and in the battles of the Argonne Forest. First Bulgaria and Turkey sought peace, then Austria. Finally the Germans, also, in November, 1918, were forced to sign the armistice which put an end to active fighting, and forever destroyed the menace of the German Empire.

The wreck and ruin caused by the war were incalculable. In Russia and the defeated countries, where the practices of democratic self-government were unfamiliar, anarchy and disorder were long continued. Even in the Allied countries the problems of reconstruction were many and difficult. But Constitutional Government and Democracy were saved for the world. And in the new League of Nations, which was set up by the Peace Conference at Paris, the attempt



THE PRICE OF WAR

was made to realize at last the golden age dreamed of by the poet Tennyson, when—

"The war-drum throbbed no longer, and the battle-flags were furled
In the Parliament of Man, the Federation of the World."

Topics for Review and Search

1. In view of the Restoration which followed the downfall of Napoleon, would you say that the French Revolution was a success or a failure? Give your reasons.
2. Make a list of some of the important inventions and discoveries of the last 150 years.
3. Look up the story of James Watt and the tea kettle.
4. Find a picture of an early locomotive and train of cars. How did they differ from the locomotives and cars of today?
5. What two countries of Europe that were weak and disunited before 1870 were strong and united after 1871?
6. In what respects was the government of Germany under the Emperor William II like that of France under Louis XIV?
7. Make a list of the countries which fought on the side of Democracy and Freedom in the Great War, and of those which fought on the other side.
8. Make a list of the things which the United States did to help win the war. In what ways did children help?
9. How did the war help to "make the world safe for democracy"?

CHRONOLOGICAL OUTLINE

Some names and events are inserted for the sake of completeness which are not mentioned in the text.

B.C.

2900. Great Pyramids built in **Egypt.**

2100. Hammurabi rules over all **Babylonia** and issues code of laws.

2000–1500. **Earliest European civilization** flourished in **Crete** and around the shores of the **Aegean Sea.**

1400–1200. **Hebrews** settle in **Palestine.**

606. **Assyrian Empire** overthrown; followed by rise of **Persian Empire** under Cyrus the Great (died 529 B.C.).

GREECE	ROME
1193–1184. **Trojan War** (legendary dates).	753. **Rome founded** (legendary date).
500–479. **Greek Wars with Persia.** Battle of **Marathon** (490); battles of **Thermopylae** and **Salamis** (480).	509. The kings driven out and a **republic set up.**
444–429. **Pericles** rules Athens.	509–345. Frequent wars with neighboring peoples.
431–404. Peloponnesian War between Athens and Sparta.	494. Secession of the plebeians. **Beginning of the struggle between classes in Rome.**
399. **Socrates** put to death.	390. **Rome captured by the Gauls.**
338. Greece conquered by Philip of Macedonia.	367. Plebeians admitted to the consulship. Thereafter all distinctions between patricians and plebeians gradually wiped out.
336–323. Reign of **Alexander the Great. Expedition against Persia** (334); battle of **Granicus** (334); battle of **Issus** (333); founding of Alexandria (333); battle of **Arbela** (331); expedition to India (327); **death of Alexander** (323).	343–266. Wars for the **conquest of Italy.** Italy conquered up to the valley of the River Po.

264–241. **First war between Rome and Carthage.** Rome gains Sicily and (later) Sardinia.

218–201. **Second war with Carthage. Hannibal** marches from Spain into Italy (218); he defeats the Romans in several battles, including the **battle of Cannae** (216); **Scipio** expels the Carthaginians from Spain, and **carries the war into Africa** (204); Hannibal recalled to Carthage (203); Scipio defeats Hannibal at **Zama** (202) and ends the war (201).

183. Death of **Hannibal.**

149–146. **Third War with Carthage.** Carthage captured and destroyed.

146. Macedonia (with Greece) becomes a Roman province.

133. Asia Minor becomes a Roman province.

133–121. Attempts of the **Gracchi** brothers to improve the lot of the poor freemen of Rome; Tiberius Gracchus killed by the richer citizens (133); Caius Gracchus slain (121).

88–82. Civil war between Marius, supported by the poorer citizens, and Sulla, supported by the richer citizens. Triumph of the richer citizens.

58–51. **Conquest of Gaul by Julius Caesar;** victory over **Vercingetorix** (52).

55–54. Caesar's invasions of **Britain.**

49–45. Civil war between Caesar and Pompey, and their supporters. **Caesar makes himself sole ruler of Rome.**

44. **Caesar murdered** by Brutus and other conspirators.

31 B.C.–14 A.D. **Roman Empire established.** Rule of **Augustus** as Emperor.

A.D.

64. Fire at Rome; **persecution of the Christians** by the Emperor Nero.

79. **Pompeii destroyed** by an eruption of Mt. Vesuvius.

312. The Emperor **Constantine** becomes the protector of the Christians.

323–337. Constantine sole ruler. **The Empire becomes Christian.** Constantinople founded as the capital of the Empire (330).

375. **The Goths cross the Danube** and enter the Empire; battle of Adrianople (378).

395. Death of the Emperor Theodosius; separation of the Empire into an Eastern half and a Western half.

410. **Sack of Rome by the Goths under Alaric;** death of Alaric; his followers settle in Spain.

449. **Coming of the English to Britain.**

476. End of the Roman Empire in the West.

481–511. **Clovis founds the Frankish kingdom in Gaul.**

597. Augustine goes to Britain to **convert the English;** the King of Kent converted; gradual conversion of the rest of England.

622. Mohammed's flight from Mecca (the "Hegira"); founding of the **Mohammedan religion;** death of Mohammed (632).

711. The Goths in Spain conquered by Mohammendans from Africa.

732. The Mohammedans defeated by the Franks at Tours, in southern France.

800. **Charlemagne, King of the Franks, crowned Emperor** by the Pope at Rome. Frankish power greatly extended by Charlemagne (768–814).

828. **England united** under a single king (Egbert of Wessex).

871–901. Reign of **King Alfred** in England; his treaty with the Danes.

911. The king of France grants the **duchy of Normandy** to Rolf the Northman.

1000. **Discovery of North America by the Northman, Leif the Lucky.**

1016–1035. Rule of the Danish King Canute over England.

1042–1066. Edward the Confessor, king of England.

1066. **Norman Conquest of England.** William, duke of Normandy, overthrows Harold, the English king, in the **battle of Hastings.**

1095. Council of Clermont. **Pope Urban II calls the First Crusade.**

1096–1099. **First Crusade.** Capture of **Jerusalem** and founding of the Kingdom of Jerusalem.

1147–1149. Second Crusade.

1187. Capture of Jerusalem by **Saladin,** the Mohammedan ruler.

1189–1192. **Third Crusade.** The Emperor Frederick Barbarossa drowned (1190). **Richard the Lion-Hearted** takes Acre (1191).

1202–1204. **Fourth Crusade,** directed by the Venetians **against Constantinople.** A Latin Empire established in the East (overthrown by the Greeks in 1261).

1199–1214. Reign of **King John of England.** Loss of Normandy (1204); he becomes the **vassal of the Pope** (1213); he is forced to **grant the Great Charter** (1215).

1213. Knights of the shire added to the Great Council in England; **beginning of Parliament.**

1265. Simon of Montfort adds borough representatives to Parliament.

1295. Model Parliament of King Edward I.

1299. **Marco Polo** describes his travels.

1337–1453. **Hundred Years' War** between England and France. England loses all her possessions in France except Calais.

1380. Victory of Venice over Genoa; **Venice becomes the leading commercial city.**

1450. Invention of **printing** by John Gutenberg.

1453. **Capture of Constantinople by the Turks.** End of the Eastern Roman Empire.

1455–1485. Wars of the Roses in England.

NEW WORLD EVENTS	OLD WORLD EVENTS
1486. Diaz discovers the **Cape of Good Hope.**	
1492, Oct. 12. **Columbus discovers America.**	1494. France attempts to conquer Italy. Beginning of the wars between France and Spain over Italy.
1497. **John Cabot** discovers Newfoundland, etc.	

NEW WORLD EVENTS

1498. **Vasco da Gama** reaches **India.**

1513. **Balboa** discovers the Pacific Ocean.

1513. **Ponce de Leon** discovers Florida.

1519–1521. **Voyage of Magellan.**

1519–1521. **Cortez conquers Mexico.**

1524. Explorations of **Verrazano.**

1531–1532. **Pizarro conquers Peru.**

1534–1543. **Cartier's** explorations.

1540–1542. Explorations of **Coronado** in the Southwest.

1542. **De Soto** discovers the Mississippi River.

1577–1580. **Voyage of Sir Francis Drake** around the world.

1585. **Raleigh's first colony** on Roanoke Island.

1587. **Raleigh's second colony** on Roanoke Island (the "Lost Colony").

1607. Founding of the **Jamestown Colony** in Virginia.

1608. **Quebec** founded by Champlain.

1613. Dutch make first settlement on **Manhattan** (New York).

1620. Founding of the **Plymouth colony** in Massachusetts.

1630. Founding of **Boston Colony.**

1634. **Maryland** settled by Lord Baltimore.

OLD WORLD EVENTS

1515–1547. Reign of **Francis I,** king of France.

1517. **Reformation begun in Germany** (Martin Luther).

1519–1556. **Emperor Charles V** rules Spain, Germany, the Netherlands, parts of Italy and of America.

1534. **Henry VIII separates England from the Catholic Church.**

1558–1603. **Reign of Queen Elizabeth** of England.

1562–1598. Religious Wars in France.

1568–1648. **Revolt of the Netherlands** against Spain. Capture of Brille by the "Sea Beggars" (1572); siege of **Leyden** (1574); sack of Antwerp by Spanish troops (1576); **Union of Utrecht** formed by the seven northern (Dutch) provinces (1579); the seven provinces issue a **declaration of independence** (1581); **murder of William of Orange** (1584); truce made between the Dutch Netherlands and Spain (1609); Spain recognizes the independence of the Dutch Netherlands (1648).

1587. **Execution of Mary, queen of Scots.**

1588. **Destruction of the Spanish Armada** by England.

1603–1625. **James I** (son of Mary, queen of Scots) king of England and Scotland.

1618–1648. Great Religious War in Germany ("Thirty Years' War").

1642–1660. **Puritan Revolution in England. Charles I executed** (1649); **Oliver Cromwell** rules as Protector (1653–1658).

NEW WORLD EVENTS	OLD WORLD EVENTS
1680. **Charleston, South Carolina,** founded.	1688. The **Glorious Revolution** in England. James II deposed because of his misgovernment. Bill of Rights adopted (1689).
1682. William Penn settled **Pennsylvania.**	
1682. La Salle descended the Mississippi River.	1714–1760. Cabinet government begun in England with a prime minister at the head. Continued growth of constitutional government.
1732. **Georgia** settled.	1740–1786. **Frederick the Great** rules Prussia as an absolute king. Unscrupulous wars of conquest; Kingdom of **Poland** divided up.
1754–1763. **French and Indian War** in America.	1751–1763. **British defeat the French in a world-wide struggle** which brought them **India, Canada, and naval supremacy.** This was the real founding of the **British Empire.**
1775–1783. **American Revolutionary War** separates the thirteen colonies from Great Britain.	1765–1784. A series of English inventions in spinning and weaving and in the steam engine introduce the **Industrial Revolution.** Democracy stimulated.
1789. **United States Constitution** goes into effect with Washington as first President.	1789–1795. The great **French Revolution.** Spread of the doctrines of the Rights of Man.
1803. **Louisiana Territory** purchased from Emperor Napoleon.	1796–1815. Wars of **Napoleon Bonaparte** (Emperor of the French, 1804–1815). Battle of Waterloo, 1815.
1812–1815. **War of 1812** with Great Britain.	1815. Congress of Vienna settles European questions in the interests of the rulers, not of the people. Period of reaction follows.
	1825. First **railway** line opened, in England.
	1837–1901. **Queen Victoria** reigns in Great Britain. Constitutional government and the rule of the people strengthened.

NEW WORLD EVENTS	OLD WORLD EVENTS
1846–1848. **Mexican War** gains California, New Mexico, etc.	1848–1849. Uprisings of the people in France, Italy, Austria, and Germany end the period of reaction. An age of national rivalries follows.
	1851–1870. Napoleon III rules as Emperor of the French.
	1859–1870. **Italy united** into a single kingdom (work of Cavour and Garibaldi).
1861–1865. **American Civil War** ends slavery. **President Lincoln** assassinated.	1861. Serfs set free in **Russia.**
	1870–1871. Prussia aided by the other German states brings on war with France. **Germany united into an Empire** (work of Bismarck). Defeated **France becomes a republic.**
	1882. Triple Alliance formed by Germany, Austria, and Italy against France.
1898. **Spanish-American War** wins Philippines and Porto Rico.	1892. Defensive alliance formed by France and Russia. This becomes the Triple Entente (understanding) by the addition of Great Britain in 1907.
	1904–1905. Russia defeated by Japan in **Russo-Japanese War.** Reforms begun in Russia.
	1911. **China** becomes a republic.
1912. **Wilson** elected President.	1912–1913. **Turkey** defeated in a war with the Balkan States (Serbia, Greece, Bulgaria, and Montenegro).
1915. **Panama Canal** opened.	1914. **Great World War Begun.** Germany, Austria, Turkey, and Bulgaria take arms against Serbia, Belgium, Russia, France, and Great Britain. Italy joins the latter alliance in 1915.
1916. Re-election of President Wilson.	
1917, April 7. **United States enters the war against Germany.**	1917. Revolutionists in Russia depose the Czar, set up a radical republic, and **make peace with Germany.**

NEW WORLD EVENTS	OLD WORLD EVENTS
1918, July. American troops at **Château-Thierry** help defeat and throw back the Germans.	1918, November 11. **Germany,** deserted by her allies, is **forced to sign a hard armistice.**
	1919, May 7. **Peace terms presented to Germany** which destroy her military power and establish a **League of Nations** to end wars.

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